The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXII.: WHOLE NUMBER, 1271.] NEW YORK, JULY 26, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:

Trinity Church—9 A. M. and 3 P. M.
Trinity Chapel—9 A. M. and 4 P. M.
St. Luke's Church—8½ A. M. and 5 P. M.
Church of the Nativity—9 A. M.
Church of the Annunciation—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.
Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.
Church of the Transfiguration—8¾ A. M. and 6 P. M.
Church of the Holy Apostles—9 A. M.
Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.
St. Luke's Church, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.
St. Mary's Church, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

JULY.
29 Eighth Sunday after Trinity.

AUGUST.
5 Ninth Sunday after Trinity.
12 Tenth Sunday after Trinity.
19 Eleventh Sunday after Trinity.
24 St. Bartholomew the Apostle.
26 Twelfth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

*** Several additions have been made to these Appointments, and some changes have also been made in them by request.

July 26th, Thursday.—A. M., Cairo. P. M., Windham.
July 27th, Friday.—A. M., Prattsville. P. M., Hobart.
July 28th, Saturday.—A. M., Bloomville. 5 P. M., Delhi.
July 29th.—Eighth Sunday after Trinity.—A. M., Walton. E., Unadilla.
July 30th, Monday.—A. M., Otego. P. M., Oneonta.
July 31st, Tuesday.—E., Butternuts.
August 1st, Wednesday.—A. M., Butternuts, Convocation. 4 P. M., Morris.
August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday.—A. M., Westford.
August 5th.—Ninth Sunday after Trinity.—A. M., Sharon Springs. P. M., Cherry Valley.
August 7th, Tuesday.—A. M., Herkimer, Consecration.
August 10th, Friday.—5 P. M., St. George's, Newburgh.
August 11th, Saturday.—5 P. M., Holy Innocents, West Point.
August 12th.—Tenth Sunday after Trinity.—A. M., Tarrytown. 5 P. M., Sing Sing.
August 13th, Monday.—Pierremont.
August 14th, Tuesday.—A. M., Greenwood. P. M., Goshen.
August 15th, Wednesday.—Middletown.
August 16th, Thursday.—A. M., Port Jervis, Consecration.

New York.—Missionary Efforts among Emigrants.—The Board of Commissioners of Emigration having received a letter from the Rev. Dr. Haight, inquiring if they would grant their sanction to missionary efforts among the immigrants arriving at this port, addressed as well to their temporal as their spiritual requirements, by the affording them reliable information, and directing them in the route most advantageous to their interest, received for answer that the Commissioners most heartily approved the design, and would interpose no obstacle to its execution. Dr. Haight is understood to have acted, in the forwarding of the application, on behalf of the Vestry of Trinity Church, which, in addition to its efforts to provide more fully for the spiritual wants of a settled population, is about assuming the responsibility of caring for those coming from the mother country. We believe that some time since an understanding was come to with the Church of England, that immigrants arriving here with certificates of membership and satisfactory testimonials as to conduct, from their parish priest, should be carefully attended to, in preference to those without such evidences of character and good conduct. At the same time, in the execution of this missionary enterprise, no partiality is intended; it is desired that all immigrants, from whatever quarter, shall receive equally the benefits of the attention proffered.

New Jersey.—Consecration of the Church of St. Barnabas, Roseville.—On Monday, 23d inst., this beautiful edifice was solemnly set apart for Holy Services by the Right Reverend the Bishop of New Jersey, attended by quite a number of the neighbouring Clergy. The Rector, Rev. Wm. Leach, had with good taste prepared a temporary robing-room outside the church, formed of a screen of oak branches, gathered from the handsome grove in which the building is situated: by this means a much larger number of clergymen were accommodated with ample space for robing than could be obtained in the narrow limits of the vestry.

The procession of clergymen and vestrymen following the Bishop passed from the *rural* vestry-room and entered the church by the west door, repeating the usual Psalm. The Request to Consecrate was read by the Rev. E. A. Hoffman, of Christ Church, Elizabethtown, and the Deed of Consecration was, by the Bishop, assigned to the Rector to read. Morning Service was said by Rev. Matthew Henderson, of Trinity Church, Newark, and Rev. Wm. Stewart, of Grace Church; the Lessons being read by Rev. James Williams, of Orange, and Rev. Joshua Smith, of St. Philip's, Newark. Rev. H. Goodwin, of St. Paul's, read the Epistle, and Rev. J. H. Smith, of St. Paul's school, assisted the Bishop at the Holy Communion. Besides these clergymen, there were present the Rev. G. H. Doane, M. D., and Rev. J. S. Bush, Deacons; and also Rev. Mr. Wiggins, of the Diocese of Fredericton. A large congregation was present, and seemed much interested in the services. This church is built throughout of wood, and is the only instance within our knowledge of real honest dealing with that material in the construction of sacred edifices. The distinguishing feature, on viewing it from without, is the peculiar braces which strengthen and support the walls; these are not imitations of buttresses, which belong properly only to stone or brick building, but true braces, such as timber can make; straight, diagonal beams, placed fairly, openly, honestly against the walls, showing that they are intended to strengthen them; nor is there any attempt to conceal these timbers by casing them, but they are left to declare at once their necessity and their use.

A very good bell gable surmounts the west end, and contains a small but pleasantly toned bell for calling the congregation to prayer. In the interior the peculiarity is the utter absence of the Arch; the windows being narrow lancets with the head formed by straight lines meeting over the centre; even the Chancel Arch is framed of a straight-lined polygonal figure. The architect, Mr. Harrison Condit, has used his material with consummate skill and judgment, and has made a most effective building at a very moderate cost: it will comfortably seat about 200 or 250 persons, and cost, as we are informed, $2,500.

The decorations for the happy occasion deserve a passing notice. On each window seat were placed oak branches, while around the white altar cloth was a border of green oak leaves, beautifully and tastefully declaring the joy of the faithful in the day's event, which crowned their long and anxious labours. The vigour of the parish, and the activity of the zealous Rector, who is a graduate of Nashotah, may be judged of from the fact that, on the day before the Consecration, twenty children were by baptism admitted into the Redeemer's Fold, and brought under the care of this parish. The ground on which the church stands, a fine *wood*, was the gift of Aaron Peck, Esq.; while to Dr. Dolridge and Mr. Joel Condit, and others, the Church is greatly indebted for zeal and energy in bringing the good work to the successful issue which has just been reached.

J. H. S., JR.

Western New York.—The Bishop held Confirmations last week at Skaneateles and at Geneva. At the former place, in St. James's Church, on the Sunday morning, he preached and confirmed three persons; in the afternoon he preached in St. John's Church, Marcellus; and in the evening again at St. James's, Skaneateles. The Confirmation at Geneva, on the following day, was at Hobart Free College, where four persons were confirmed, to whom the Bishop delivered an address.

Maine.—The Convention of the Church in this Diocese was held on the 11th inst. Its convening was the occasion for the consecration of St. Luke's Church, which preceded it. There were present a large number of Clergy. The Bishop of the Diocese preached. The Bishop of Iowa preached in the afternoon, and Bishop Southgate in the evening. The Convention, after being duly organized, adjourned for Divine Service, in which the three Bishops took part. The address of the Bishop of the Diocese, delivered in the afternoon, exhibited highly satisfactory advancement in the several parishes. Previous to adjournment, the Bishop made a most solemn appeal to pastors to exhibit earnestness and diligence in the exercise of their vocation. On the evening of the day on which the Convention adjourned, a Service was held in St. Stephen's Church, at which the Bishop administered the rite of Confirmation to a large number of individuals.

Rhode Island.—The Journal of the Proceedings of the Sixty-fifth Annual Convention of the Church in this Diocese is now published. Several of the parochial reports possess much interest. In not one of these, however, is there any evidence of a Daily Service being held. The list of the Clergy in this Diocese now numbers twenty-four, with an equal number of churches. The Sunday offerings and contributions for religious purposes, for the year ending June, 1855, amounted to over ten thousand dollars. We are glad to see that the importance of missionary work is fully appreciated by the Bishop, so recently installed, who urges the importance of laymen co-operating in it, remarking that there is no other body of Christians in all respects so well adapted to meet the real wants of the people in the manufacturing villages, now so rapidly multiplying. The Board of Missions has the following judicious observations:

We are, naturally enough, anxious for immediate fruits, and, it may be, we are over anxious for the fruits of a particular character. Our labour ought not to be considered in vain, because it does not result in self-supporting parishes in the course of two or three years. We humbly submit, whether the organization of parishes be the first, great, direct end of our missionary efforts. Such organizations, in order to be of any value, are not to be manufactured from without, but must be the natural development and embodiment of a vitality within. And to create and foster this vitality may require many years of faithful, well-directed use of the divinely appointed means. This should seem to be our aim; the other part will ordinarily follow of its own accord. Our blessed Lord's command is to "preach the Gospel to every creature;" not bend all our strength to the external formation of parishes, and preach the Gospel only just so far as we may judge it to be conducive and instrumental to this purpose. "Freely ye have received, freely give." Scatter the seed, not indeed at random, but wherever the ground is inviting, with an eye fixed, not simply and alone on numerical increase, but on the assurance of Him who has declared that His Word shall not return unto Him void.

The funds of the Convocation having hitherto been derived from the Clergy pledging one-tenth of their salaries, and "whereas these pledges have been mostly if not entirely redeemed by the Sewing Circles and other efforts of the ladies in the respective parishes, and whereas it is reasonable to believe that the male members of these parishes would, if called upon, gladly contribute to aid in the extension of the Church in their own Diocese, the Committee appointed to consider that part of the Bishop's Address which relates to the Depository Board and the Convocation," have recommended to every rector to endeavour to obtain from the male members of his parish, by subscription, or in such other way as he may deem more expedient, a sum equal, at least, to that which is pledged by himself, and paid by the efforts of the female members of his parish.

Delaware.—The Journal of the Proceedings of the Sixty-fifth Annual Convention of this Diocese has been published, and is now before us. It is noticeable for the complete character of the statistics presented. These are as follows:—Clergymen canonically resident in the Diocese, 17; number of parishes in union with the Convention, 23; number of parishes without a clergyman, 4; number of clergymen having more than one parochial charge, 5; clergyman received with letters dimissory, 1; clergymen to whom letters dimissory have been given, 2; candidates for Holy Orders, present number, 3; churches consecrated, 1; ordinations, Deacon 1, Priest 1. The following statistics are derived from reports:—Baptisms, adults 25, infants 164, total 189; confirmed, 77; communicants, added 133, lost by removal 54, lost by death 18, present number 789; marriages, 60; funerals, 112; Sunday-school teachers 100, scholars 1091. Collections: To the Episcopal Fund, from 11 churches, $315.50; to the Convention Fund, from 16 churches, $112; to the Missionary and Education Committee, from 13 churches, $368.54; to the aged and infirm clergy, from 6 churches, $110.44; besides the above contributions, there have been contributed, according to 15 Parochial Reports, for other objects, $13,121.40; total amount of contributions from 17 reports, $14,183.80. Summary: Baptisms, infants 164, adults 25, total 189; confirmed, 77; communicants, deceased 18, removed 54, added 133, present number 789; marriages, 60; funerals, 112; Sunday-school teachers 100, scholars 1091; contributions, missions $634.90, Episcopate $315.50, Convention $112; other purposes $13,121.40; total $14,183.80. The Bishop, since the last meeting of the Convention, had visited all the parishes, and most of them more than once. The church consecrated was that of the Ascension, Claymont, Brandywine Hundred. This edifice is remarkable for its beautiful situation, the propriety and good taste of its arrangements, and the convenient accommodation of the worshippers. In the address of the Bishop, which we noticed shortly after its delivery, he remarks:

The ecclesiastical annals of the past twelvemonth present no new or striking features; no marked variation from the history of the years that have preceded. The advance of our beloved Church is gradual—in some parts of the Diocese scarce perceptible—and yet I trust that there is general improvement, and a foundation laid upon which the house of God will hereafter rise in goodly proportions. In the city of Wilmington and its vicinity the grounds of encouragement are manifest and cheering. In the feebler parishes the infrequency of ministerial services is a let and hindrance, which it is easier to perceive and deplore than to remedy.

Adverting to the catastrophe by which his family were threatened, he had occasion to say that the affectionate interest in the preservation of his family, shown at the time by the Clergy and Laity of his Diocese, was inexpressibly gratifying and consoling. Expressions of kindness were drawn forth by this event from every part of his Diocese.

Pennsylvania.—At an Ordination at the Church of St. Luke, Germantown, the Bishop has admitted to the Priesthood the Rev. C. F. Knight, Deacon. The Bishop, since the late Convention, has held Confirmation in seventeen different places, confirming ninety-six persons.

Virginia.—The Bishop of this Diocese, in the course of the "Recollections" he is publishing, thus speaks of Conventions:

For the first few years after our reorganization, our Conventions were not only small as to numbers, but sad and gloomy in character, attracting no attention. A succession of the rainy seasons in May attended them for so many years, that the two were closely associated in the public mind. Our Conventions for some years were held in Richmond; but the proverbial and profuse hospitality of that city was not generally afforded them. For the most part, they were at the taverns, and but few religious services were had. The Convention at Fredericksburg—the first after the system of rotation commenced—was kindly entertained, and ever from that time to the present they have become delightful not only to the Clergy and Laity composing them, but beneficial to others. To understand aright the history of such large assemblies as our Conventions attract, and the reasons which justify our encouragement of them, by making religious exercises so large a part of their doings, it must be stated that not only are the Virginians a people given to visiting, but that the Episcopalians are peculiarly so, by reason of the fact that, for the most part, they have sprung from a comparatively few families, who, by marriages and intermarriages, though scattered over all the State, make up one great family of tenderly-attached relatives, who are always pleased at a good excuse, if the ability allows, to assemble together. The bond of Christian fellowship and of Church feeling is also very strong, even where the other is not, as well as where it is. Hospitality also is a strong principle with them, and it is easier here than in most places to throw open the doors and welcome all who will come in on such occasions. A more innocent mode, nay, a more religious mode of gratifying the social feeling, cannot be, than that of meeting together at our Conventions; and an imperative duty rests on the ministers to afford the people the most frequent and edifying services in their power.

Ohio.—The Bishop held a Confirmation in St. Mary's parish, Hillsborough, on the Fifth Sunday after Trinity, when thirteen persons were confirmed. The services were held in the house of worship of the Presbyterians, the new parish church not being yet completed.

THE CHURCH ABROAD.

England.—The Convocation of the Province of Canterbury was prorogued to Thursday, the 30th of August.

Open-air preaching appears to be succeeding well in many parts of England. The Rev. W. F. Taylor, Incumbent of St. John's Church, Liverpool, on the afternoon of Sunday, the 22d ult., performed Divine Service in the streets. He was accompanied by a curate, the churchwardens, the clerk, and Scripture-readers. Most of his congregation consisted of the class of females truly denominated "unfortunate," who listened decorously to the service. On the same Sunday, the Rev. T. Flower commenced open-air preaching on Milton-hill, near Wells, and a numerous congregation was present.

Church-building is still going on extensively. Among other instances, the Duke of Northumberland has laid the foundation-stone of a new church at Isleworth, near London. It is to be dedicated to St. John the Baptist, and built in the Perpendicular style, at a cost of £5,000, of which his Grace contributed £2,000, in addition to providing a site.

It is confidently reported that four new Bishoprics will shortly be founded; among them, Cornwall (St. Columba's) and St. Alban's.

An excellent institution in connection with the Church, called the "House of Charity," founded by Col. Short, and placed in one of the poorest parts of London, has had its ninth anniversary celebrated. The muster was pretty strong, and the speeches and other demonstrations which marked the occasion were highly satisfactory in proving that all present felt the liveliest interest in the welfare and success of the charity.

As a proof of what may be done, where the Clergy obtain the right sort of influence, it may be stated, that at the anniversary mentioned above the Hon. and Rev. R. Liddell (the successor of Mr. Bennett) presented the institution with £45, which his congregation had given to the offertory the Sunday before, upon his simply adverting to it in his sermon.

It is stated that a number of clergymen of the deanery of Doncaster, with the sanction of the Archbishop, are about to establish a book-hawking association for South Yorkshire.

The Rev. Mr. Whitfield, one of the chaplains at Scutari, died on the 17th ult., of diarrhœa. He had only been at Scutari about three weeks.

The Select Committee of the House of Lords to whom the "Religious Worship Bill" was referred, have returned the bill to the House much improved and amended; but Lord Shaftesbury refuses to adopt it, and has given notice of his intention to move its rejection. After reciting the existing restricting laws, the new bill enacts as follows:—

1. That the said Acts, or any of them, shall not hereafter be taken to prohibit or to impose any penalty in respect of any meeting for religious worship within any parish or Ecclesiastical district in England or Wales, where the religious worship shall be conducted by the Incumbent or licensed Curate of such parish or Ecclesiastical district, or by any other Clerk in Holy Orders acting on the behalf of such Incumbent or licensed Curate, and not under prohibition from the Bishop of the Diocese; or by any reader, visitor, or other lay person within his own private house or elsewhere within such parish, who shall act with the sanction and authority of such Incumbent or licensed Curate, or of the Bishop of the Diocese.

2. Nor shall the said Acts, or any of them, be taken to prohibit or to impose any penalty in respect of the use of prayer at the opening or closing of meetings for religious or charitable purposes; provided also, that nothing herein contained shall be construed so as to make it lawful for any Clerk in Holy Orders of the Church of England to officiate otherwise or elsewhere than may be permitted by the laws Ecclesiastical of this realm.

It appears that Lord Derby proposed a clause, which the Committee rejected, to exempt from the operation of the existing laws—

Any occasional meetings for the purpose of religious instruction in private dwelling-houses, though more than twenty persons besides the immediate family and servants of the person in whose house such meetings shall be held, are present thereat: provided always, that no meetings which are held in the same place more than once in each calendar month shall be deemed and taken to be occasional meetings, according to the provisions of this Act.

THE WORLD AT HOME.

Effects of Reciprocity Treaty.—Some 200 American fishermen are now engaged on the Canada side of Lake Huron within fifty miles each side of Goderich, in the business. This has greatly stimulated the Canucks, and it is estimated that 400 of them are now engaged in the same business. About 100 miles of the lake shore is lined with gill nets and seines. Every boat that comes in has a large number of salmon trout, from 30 to 50 lbs. weight. White fish are very large. The fish caught at Collingwood, terminus of the Northern Railway, from Toronto, are packed in ice, and go to Oswego, Rome, Utica, Albany, and New York. Great quantities taken at Goderich go in ice to Cleveland and Cincinnati.

Malicious Railway Disaster.—A few nights since the westward bound train on the Central Railroad was thrown off the track, and a number of persons were badly injured. The disaster is attributed to maliciousness on the part of some persons, who displaced one of the rails. A reward of $5,000 has been offered for the apprehension and conviction of the miscreants.

Terrible Fatal Collision.—The steamer *America* and schooner *Emblem* came in contact last Friday morning on Lake Ontario, opposite Genesee river. The schooner was cut in two, and five of her crew were drowned, including the captain, named Wilson, and the mate.

Fearful Locomotive Explosion.—A locomotive exploded on the Vermont Central Railroad on Thursday night. The engine was completely demolished, and the dead and mutilated bodies of the engineer, fireman, and conductor were discovered among the ruins. Accidents of this character are of alarming frequency lately, and seem to require something more than an ordinary investigation.

Acquittal on a Charge of Foreign Enlistment.—The trial of Count Louis Kazinski, Hugo Lippi, Richard Rudeling and Llanglos, who were taken from the British brig *Buffalo* by the officers of the revenue cutter *James Campbell*, on the charge of enlisting recruits for the Crimea, terminated in the acquittal of the accused.

Charge of Violating the Neutrality Laws.—In the United States District Court a motion has been granted to postpone the trial of the persons charged with violating the neutrality laws by making enlistments for the Foreign Legion. The parties under arrest in Buffalo for a similar offence have been committed for trial, in default of very heavy bail.

Neutrality Laws.—The testimony at the trial of those arrested at Boston for violation of these laws, has failed to implicate them.

Shore Line of the United States.—The coast survey, now progressing, develops the following statistics: The shore line of the State of Maine, including bays, islands, and all irregularities, 2486 miles; of New Hampshire, 49; Massachusetts, 886; Rhode Island, 320; Connecticut, 262; New York, 980; New Jersey, 540; Delaware, 118; Maryland, 509; Virginia, 654; North Carolina, 1641; South Carolina, 756; Georgia, 684; Florida, east coast, 2474, west coast, 1562; Alabama, 315; Mississippi, 287; Louisiana, 2250; Texas, 1330.

Know-Nothingism in Kentucky.—One evening last week, after the adjournment of a Know-Nothing meeting at Louisville, at which the speakers had been interrupted several times by some disorderly individuals, a number made an attack upon some houses which were occupied by Irish families. Stones were thrown and [illegible] persons in the crowd, said to have been Irishmen, [illegible] and [illegible] were badly wounded.

Blackfish.—As the Orleans packet was on her way to Boston on Monday, she encountered a school of blackfish in the bay, and drove them on shore, where they were nearly all captured. They were about fifty in number, and were probably worth not less than $1,000.

Mortality of New York.—Last week the deaths in this city reached 591, showing an increase of 94 on the mortality of the week previous. Of the whole number but 150 were adults, the balance, with the exception of seven, being children of ten years and under.

Brooklyn Mortality.—The last week's return of the Health Officer shows a total of 114 deaths, being a considerable increase over the previous week, and one of the effects of the extreme heat. Of the whole number 54 were males and 60 females; 26 were adults and 88 minors.

The Harvest.—Notwithstanding the unsettled state of the weather, the most satisfactory accounts of the harvest continue to be received. The general opinion is, that the season will prove to be one of extraordinary abundance.

The Weather.—A marked and sudden change took place on the 20th inst. The thermometer fell 30 degrees in twenty-four hours. The weather has since been exceedingly wet, but the heat has in a great measure returned.

Treaties.—Two treaties have just been ratified—one between the United States and the Sandwich Islands, the other between the United States and the Government of the Two Sicilies. Each contemplate the better regulation and protection of trade. In the case of the Sandwich Islands, the terms seem to exclude all likelihood of annexation, and in that with the Two Sicilies the principle is adopted that free ships make free goods, and that the property of neutrals on board an enemy's vessel is not subject to confiscation unless the same be contraband of war.

THE WORLD ABROAD.

Great Britain.—The Queen has held the last levee of the season in St. James's Palace. It was numerously attended.

Her Majesty, who received intelligence of the death of Field Marshal Lord Raglan by telegraph, was most deeply affected by the event, as previous accounts received by Government gave a more favourable report of his illness. The Queen instantly countermanded the intended dinner party at Buckingham Palace, and desired that the military band ordered to be in attendance should be dispensed with.

Prince Albert presided at the inauguration ceremony of the new buildings at Earlswood, near Reigate, intended as an asylum for idiots. The new structure will accommodate about 400 children, and has been built at a cost of about £35,000.

Viscount Canning's appointment as Governor-General of India has caused much disappointment to Lord Elgin's friends, who considered that his successful Colonial career had entitled him to the distinction.

Mr. Justice Maule retires from the Bench from failing health, after fifteen years' service. He is to be succeeded by Mr. J. S. Willes, of the Common Law Bar.

All the Educational Bills, three in number, have been withdrawn for this Session, as was anticipated.

The Quarterly accounts of the Public Revenue, to the end of June, are considered satisfactory. The revenue for the quarter amounts to £16,079,662, and exceeds that of the corresponding quarter of last year by £1,005,579. The revenue for the year exceeds that for the year ending 30th of June, 1854, by £7,741,588.

Government has determined to give every soldier serving in the Crimea an extra shilling a day, half of which is to be allowed to accumulate for their future benefit.

A movement is on foot to extend the half-holiday movement to the Government offices, which it is proposed to close at one o'clock on Saturdays. The practice has been established for some time at the Audit Office.

The death of several notable men are recorded; among them Mr. John Black, formerly the well-known editor of the *Morning Chronicle*, who retired from that position in 1846–7, after an administration of upwards of a quarter of a century; the Hon. Craven F. Berkeley, M. P. for Cheltenham, and Mr. James Silk Buckingham, the celebrated Eastern traveller.

It is understood that Miss Nightingale is about to return home. Miss Stanley has already arrived.

An adventurous lady, mentioned as having, in an hour of no ordinary peril, paid a visit to the Mamelon Tower, was, it is said, the wife of Lord George Paget, the commanding officer of the 4th Light Dragoons.

Lord John Russell has made a lengthened statement in the House of Commons, and confessed that M. Drouyn de l'Huys and himself had prepared a peace programme at Vienna, which the French Emperor would not accept.

As an initiatory step to his proposed College for Women, the Rev. F. D. Maurice is delivering a course of lectures at the Workingmen's College, in London, exclusively to ladies. The attendance has been hitherto very good, and the interest excited amongst the audience very great.

Sir Roderick Murchison, the geologist, has in course of experiment at Tunbridge a process for almost instantly changing the softest stone into an imperishable rock. The carver would thus have all the advantage of soft stone in his work, and when finished it might be rendered almost indestructible.

Orders have been issued by the Board of Health to the Commissioners of Sewers for the metropolitan district to construct an extensive range of earthenware drains throughout various overcrowded parts of the east end of London.

The London bankers, in compliance with a hint suggested by the case of Strahan, Paul, and Co., have caused to be inserted in all their customers' pass-books a notice, inviting them to inspect, from time to time, any securities they may have deposited for safe keeping.

The Anniversary of American Independence was celebrated in London by a magnificent banquet, generously given by Mr. G. Peabody, at Willis's Rooms. The company consisted of some 180 of his fellow-citizens sojourning in London; among whom were his Excellency Millard Fillmore, late President of the United States, and several of America's most distinguished men. There were also present several Englishmen of distinction, who seemed equally earnest in honouring the occasion.

France.—Great efforts are making to increase the revenue, in order to meet fully the war expenses. There are to be augmented duties on spirits, railway fares, and a war tax of ten centimes. This last, the *decime de guerre*, meets with some opposition, and a proposal from a member to suggest to the Government the propriety of a tax upon speculations at the Bourse, instead, met with great favour. But as the Government calculates to realize from the *decime* fifty-two millions a year, it is not to be supposed for a moment that any substitution will be taken into consideration.

Spain.—There has been some excitement in Madrid occasioned by the resignation of Marshal Espartero of his post of Prime Minister. After having been entreated in vain by the Queen, he consented to resume office only on the mediation of General O'Donnell. Letters mention the appointment of a new Spanish Minister to Washington.

Mexico.—The latest advices from the Rio Grande state that 2,500 revolutionists, under Vidauri, were marching upon Matamoras. The Government forces had fallen back upon Camargo, and it was thought a great battle would be fought there.

The War.—The *Canada* brought accounts of the war to the end of June, but they contained nothing new.—General Pelissier, in his official report of the late attack made by the French on the Malakoff Tower, attributes the general failure of the Allies on the 18th of June to a mistake committed by one of the Generals under his own command, and to the impossibility of his Allies resisting the terrible fire of the enemy, in the position they had taken. "One instant," he says, "we could believe in success. Our eagles had been planted on the Russian works. Unfortunately this hope was speedily dissipated. Our Allies had encountered such obstacles in their attack of the great Redan, and they had met such a fire of grape, that in spite of their well known tenacity they had been already compelled to make a movement of retreat. I did not fail soon to perceive that every favourable chance was exhausted. A fresh effort would merely have occasioned a useless effusion of blood. It was half-past eight. I gave orders in all directions to return to the trenches. This operation was effected with dignity, much order, and coolness, and without pursuit of the enemy on any one point." Prince Gortschakoff describes the affair in a most concise manner, and states that the repulse of the assailants was caused by the rifles, bayonets, and artillery of the besieged. The Russians had five generals killed and wounded, and three thousand four hundred wounded, on the occasion. General Eyre, in a dispatch to the late Lord Raglan, states that he managed to penetrate into the suburbs of Sebastopol, from which he had to retire with a very serious loss, both of officers and private men.

The last duties were paid to Lord Raglan by the two armies with all the pomp which circumstances permitted.

A General Order from the Commander-in-Chief, conveying Her Majesty's deep regret to the army in the East on the death of Lord Raglan, had issued from the Horse Guards.

Major-General Simpson, who has succeeded Lord Raglan, served in the Peninsula from May, 1812, to May, 1813, including the latter part of the defence of Cadiz, and the attack of Seville. Served also in the campaign of 1815, and was severely wounded at Quatre Bras. He served as second in command to Sir Charles Napier during the campaign against the mountain and desert tribes situated on the right bank of the Indus early in 1845.

It appears that Admiral Dundas having addressed the Russian General De Berge, commanding at Hango, relative to the late affair at that place, the last named officer replies that the English were in the habit of violating flags of truce, that the Cossack's boat should not have run in without first addressing a letter to him, and that she was found to be freighted with firearms, three hundred cartridges, and a box of incendiary material, none of which could be required during the simple act of landing a few persons.

Extraordinary Revelations.—At the trial of Jacob Schlegel for the murder of his wife, at Philadelphia, the testimony was elicited that on the day previous to Easter Sunday, she having left him and taken with her the money in the house, he found, the following day, a letter written by her lying on a table, making the following among other statements: that the reason she ran away and would not come back was, that the priests would no more absolve her, for the reason that he did not go to church; that the priests had given her the advice to go away secretly, promising they would help her in getting into a nunnery; that she took the money away to withdraw from him the means of prosecution. She further cautioned him against pursuing her, or putting the affair in the papers, as the priests would get hold of him, and then he would fare badly. She adds:

It may come to what it may. Rather I would yield myself up to the priests than the disgrace to go back to you. Then don't trouble yourself about me, and I shan't trouble myself about you. I thank you at last, because you have always treated me well, and I have long been unfaithful to you, and the priests could do with me what they pleased—what only *you* had a right to do. I think that it could not long have remained a secret, for then you would have acted badly with me. Then I think it is better as it is. I send you this letter for two reasons; first that you may know who wrote it; and second (for your justification) if anybody should trouble you—as if you had driven me away, or *gotten me out of the world*, or what more the people may say—then you can show this letter and justify yourself, for I don't wish that you should be troubled on my account. For I tell you that should it be possible that the priests should not keep their word, then I shall never come home again, but I shall soon be done with them—the knife—and poison—there is so much of it—have so much as farewell from your faithless wife. Adieu—farewell. L. Schl.

Will you shed a tear over my tomb?

If I had not left you, the priests would have excommunicated me and had me excluded entirely from the Catholic Church; for they said all the time to me that my soul was lost, and I was damned if I remained with you, and you too, unless you became converted. I am near despair—God may help me and be merciful to my poor soul, for I have lost all hope.

Launch of a New Cunard Steamer.—The Cunard or British and American Steam Company have just had a new steamer called the Persia launched at Glasgow. It is the largest steamer, both in capacity of hull and steam power, which has yet been built, and far exceeds in length, strength, tonnage, and steam power, the Great Britain or the Himalaya, and exceeds also by no less than 1,200 tons the internal capacity of the largest of the present Cunard liners. Her chief proportions are these:—Length from figure-head to taffrail, 390 feet; length in the water, 360 feet; breadth of the hull, 35 feet; breadth over all, 71 feet; depth, 32 feet; burden, 3,600 tons. The Persia has seven water-tight compartments. The goods are to be stowed away in two of these divisions, each about 90 feet long by 16 in breadth and 20 feet in height. These goods stores, or rather tanks, are placed in the centre line of the ship, with the coal cellars or bunkers on each side of them. At the same time the vessel is so constructed as to have a double bottom under these goods chambers, so that if the outer were beat in or injured, the inner would, in all likelihood, protect the cargo dry and intact. The chambers are perfectly water-tight, and in the event of accident to the hull, these tanks would of themselves float the ship. She has separate sleeping accommodations for nearly three hundred passengers, disposed along what may be called the main deck, lying immediately above the goods and coal stores. Exclusive of the wholesome accommodation for the officers and engineers, there are in the forward part of the ship about 120 berths for the sailing crew, firemen, and stokers. Above the main deck there is a deckhouse covered in, the roof of which affords a promenade from stem to stern. It contains the main dining saloon, about sixty feet in length by twenty feet in width and eight feet in height. It will be copiously lighted from the sides by plates of glass placed in the alternate panels. In front is the pantry, which has about 300 square feet of area; and before the funnels is the kitchen, with its cooking ranges, exceeding most and equalling any of the culinary establishments of the most extensive and noted hotels in the kingdom. The weight of the iron in the Persia is 2,200 tons. When the engines are on board, and she is fully laden, the weight of the immense mass will be 5,400 tons, at which time she will draw twenty-three feet of water. Her coal cellars are constructed to receive 1,400 tons of coals. She has also accommodation for about 1,200 tons measurement of goods. She is expected to be ready to sail early in October. Hitherto the largest steamer belonging to the Cunard Company is the Arabia, but she is only 2,593 tons.

Interesting Statistics of Canada.—The second report of the census of Canada has been published, and is a very interesting document. The returns for Upper Canada show that the occupiers of land number 99,906, classed in the following manner: 9,746 holding land not exceeding 10 acres; 2,671 do. 20 acres; 10,134 do. 50 acres; 47,427 do. 100 acres; 16,515 do. 200 acres; 4,404 holding land above 200 acres. Male servants of all kinds, 81,764. Lower Canada has 78,624 farmers. In merchants and shopkeepers the return equals that of Upper Canada; in all the other trades enumerated there is a large disparity. The adult population following trades and professions in Lower Canada is returned 185,462. In the Upper Province the return under this head is 228,567. The number of persons living on private estates is nearly 3 to 1 in favour of the Eastern Province. Mr. Hutton in his report thus sets forth some of the peculiarities developed by the census of the United States and also of the Canadas: "The United States return 722 actors and actresses, and of these the State of New York returns one-third. Connecticut returns one solitary individual. The state of the drama would not appear to be very flourishing in Canada, for the only members of the profession (viz.: 7) are returned by the county of Elgin; and the wonder is how they ever got there. Some of the States return 40 or 50 architects; others, none. The whole of Upper Canada possesses only 15 who aspire to the title. Toronto has 10 artists. In the whole of Upper Canada we have 5 brush-makers, and Toronto monopolizes them." The report comprises some very interesting returns going to show the remarkable healthiness of the Canadas. There were over 100 years of age in Upper Canada 14 males and 19 females. Two males were respectively 115 and 120. Two females were each 106 and 114. Nor is the Eastern Province in any way behind in these extraordinary instances of longevity, the returns showing that there were 22 males over 100 years of age and 18 females.

COMMUNICATIONS.

For The Churchman.

THE PROTESTANT CATHOLIC.

Protestant Catholic! may some exclaim. You might as well talk of burning ice or a freezing firebrand! Who ever heard of a Protestant Catholic? Protestant means one thing, and Catholic another thing; and what is more, they mean what is not only different, but opposite and antagonistic. Such, perhaps, is the first impression of many a reader of the caption, and this obliges us to justify our position in this unusual combination of an ecclesiastical contradiction. And here, first of all, we profess ourselves to be Catholic, for so we constantly repeat our belief in a "holy Catholic Church," and to deny that we are Catholic would be to deny this article of our creed. But to see whether we may be Protestant also, must depend entirely upon the meaning the words respectively bear or have assumed, and it is to this, for the sake of clearer ideas on this subject, that we use the paradoxical expression Protestant Catholic.

As we all doubtless better understand the word Protestant than most of us may the Greek word Catholic, we might remark, as a preliminary, that granting for a moment, the right of the so-called Catholic Church, *i. e.*, what we mean by the more recognised Roman Catholic body of professing Christians,—if in that body a difference of opinion on doctrinal points arises, and those who differ choose to enter their protest against it, no one can question but that, though they may be a minority, they do not by their protest forfeit their right and title to the general name. A party could arise at this day in the bosom of the Romish Church that would, or could, enter its protest against a certain corruption of the faith, and they would, or could, profess to be Catholics, and yet they would, from their dissenting position, necessarily be distinguished as Protestant Catholics. Now, this was precisely the position of the Protestants at the period of the Reformation. When at the Diet of Worms certain doctrines were to be received, they, instead of professing agreement, protested against them, and thus expressed their formal dissent from the majority who ruled. In doing this, however, they had no more idea at the time that they were giving up their claim and right as Catholics, no more than an American at this day would relinquish his name who may disapprove and protest against the action of his Congress. Luther and Melancthon, and all the rest, felt as much right to be included in the compass of the name as any of the opposite powerful body. But as it always happens in such cases, the powerful, *i. e.*, the numerical strength, retain the name, the minority lose it. It is not a matter of right or of consent, but it is the course that things are wont to take; and as it so happened that the Protestants attached more importance to the thing than the mere name, they did not much care to assert their right to a name which might signify more or less in different ages and circumstances. They were thus designated, not by themselves, but by their antagonists, as Protestants first, and they themselves allowed, and have since even adopted the name, as intended to designate their position with respect to the Roman Catholics, as dissenting from their doctrinal errors.

Still it must be remembered that the word Catholic is an absolute term. It means, originally, *general*, universal, all—and here is a barrier to all protest, for all cannot protest against all, and a numerical protest is a protest against nothing. This obliges us to look at it anew, and see whether it has always been as unknown in its purport as it was universal in sense. And here we see that which obtains with respect to all terms. They change or vary, some more, some less, as they descend the stream of time. *Catholic*, as it was first used, had evidently a relative meaning. It was not the first name that was given to the Church of Christ, it was not even the second, for whilst the first name that all believers bore, was, simply, brethren, disciples, believers,—so the second name they bore was that of Christians, a name first applied by those who did not understand either their teaching or the name of their founder, but who heard that name so often that they formed the name Christians merely as if they were the partizans of Christ. Nothing was more natural than for pagans to proceed in this way. They knew nothing of Christ but this His name, and hence His followers were called Christians. This, we know, was first at Antioch. We have elsewhere shown that there are sound reasons for the conclusion that primitive Christians would never have thought of adopting this name of themselves, but when it once became current, as it did at Antioch, even the most solid natural reasons might be overruled in God's providence; and though we by no means believe this was the "new name" once designated by the prophet which God's people should wear and bear, still it was "a new name," only one, however, among the other good and new names of God's Church on earth. Isaiah had his view upon another title when he predicted that new name by which a new Israel should be called.

But without stopping to consider or review this name of Christians now, let it suffice to say that it was the second general name that the members of the Christian body bore. The first was brethren, or disciples, or believers, all indicating one and the same relation, only in an inverse succession. Thus they were believers before they were disciples, they were disciples before they were brethren, and yet as soon as they were believers professing, they were both disciples and brethren recognised. Christians, then, was the second name; this was imposed upon them by the concurrence of circumstances, the other was given them by their Lord. The Apostles always addressed their epistles to the brethren as saints, or to men who were brothers in the profession and practice of holiness, whose interests were all united in one great object, the love of God, the love of Christ, the love of all that is holy and good.

But there arose a third name, and this was a name yet unknown to the Apostles, unknown to the primitive Jerusalem Church, unknown before the fall of the Temple. It was the word Catholic. It was a name that could not be used before the Temple was swept away. As long as there was a temple for a Church particular and exclusive, there could be no Church universal, no Church catholic, and therefore the Temple must fall before the Church universal can rise, and it must fall too as if it fell of itself and vanished of its own accord. And so it was. The Temple fell by the hands of the Jews themselves. Titus would have spared it. Nay, he would have saved it. Nay, he would have done everything to have secured it against the devouring flames, as he really did make every effort; but an exasperated soldiery, stimulated to madness by the obstinate infatuation of the Zealots, seemed to have no choice in the capture of the city but its entire demolition. The Temple and the city fell by the blind infatuation of a party, and strange to tell, by that very party which had always been the loudest in its cry—"The Temple of the Lord, the Temple of the Lord"—that very party who had always the law and the ordinances on their lips, who would never yield an iota to the law and the testimony itself, though it might prove its own witness against their bigotry, who carried the law beyond the law itself, under the blind plea of preserving it, and who would actually break the law of God itself under the pretension of doing more than it required. This partial, blinded and bigoted sect, who pretended to have so much zeal for the law, were the very means to destroy that law with its temple, and were in their own persons the instruments of national suicide—they fired the Temple, they butchered their wretched fellow-citizens, they demolished those walls over which the Roman soldiery forced their way, and their very blindness and their bigoted zeal was the demon that ruined their country. This was the work of those very Pharisees who were ever watching the footsteps of Jesus, who were ever trying to entrap Him in some snare, who at last were allowed under God to be the instruments of His death, in order to do away that law with its burdensome ceremonial, and to prepare the way for a new order of things for the world. Singular it is that this very sect, so loud, and so zealous, and so jealous for the law, who would even exclaim against an act of mercy, merely because it was done on the Sabbath day, and who gloried in their broad phylacteries, and their long prayers, and their frequent fasts, as if there was nothing more to do to complete their righteousness—this very sect was the downfall of Jerusalem. They were the instruments of that suicidal act, and to them it could be said, "Jerusalem, thou hast destroyed thyself." Not Titus, not the Romans; the Jews themselves did the work.

This to some may be a new view of the case, but whether new or old, it is melancholy truth; and it is only one of those cases oft repeated in our world's history where a blind adherence to inveterate prejudice has become identified with a man's mind and nature, and he can only be saved from its ruinous progress by a process like the child coming forth into life and consciousness, and looking around on a world where all things are new. "Ye must be born again," said the blessed Redeemer to the earnest searchings of Nicodemus, "ye must be born again"—or ye cannot see, much less enter this kingdom of God.

This downfall of the Temple was the first note in the rise of the Catholic Church. Now the Church could be universal. Sacrifice, altar, victims, priesthood, all vanished with the fall of that once noble structure, and the great High Priest of God, who has entered the veil of the Sanctuary on high, there pleads the cause effectually, which no sacrifice else here could plead, and maketh intercession for us at the throne of the Majesty on High.

As long as the Temple stood, there could be no Catholic, *i. e.*, no Universal Church. The Temple was the only obstacle in the way. Christians, whatever were their views or professions, were still regarded as a Jewish sect, and as such they were associated in the minds of others, at least with the Temple and its local, peculiar, and particular worship. Even Christians themselves, to a great extent, those at least formed into churches from the Jewish element, did not appreciate or come to a full sense of the universality or catholicity of the Gospel, until the downfall of the city and Temple. With that event a new note was struck, a new sound went forth into all lands, a new epoch was formed in God's purposes with His Church. It was demonstrated by a memorable fact that old things had passed away, and now all things had become new. The Church particular, exclusive, partial, local, and limited, thus had passed away, and the Church universal could now proclaim itself to all as the great temple of God, where the altar of the inner man glows with incense to the ever-living God, and where, from the rising of the sun even unto the going down of the same, His holy name shall be hallowed among the nations, and the pure offering of the soul shall spread its blessings over the habitations of flesh. This now was the Catholic Church. It was catholic in extent—universal, not particular or partial, as the Church of old. It was catholic in place, universal, not local, in the space or the nations it embraced. It was catholic in doctrine, universal in the tenets which all could and all should receive. It embraced the great principles of eternal truth, and enlarged the mind itself in its comprehensive grasp, thus proving that it is also catholic or universal in its boundless expansion, duration, and power, as that everlasting Gospel, which shall remain forever a monument of God's eternal glory, though Heaven and earth should pass away.

This, then, is the third great epoch in the primordial phases of the Church of God, and they are each and all together, severally and in conjunction, significant not only as words but as notes of the times, full of meaning, full of instruction, and last, not least, full of warning to every period of the Church.

C. F. C.

(*To be continued.*)

For The Churchman.

THE PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. II.—THE WORD OF THE LORD AND THE CREATION OF THE WORLD.

In the first chapter of the Gospel by Saint John, we read, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." The foregoing words, being divinely inspired, and consequently true, must, according to their real meaning, be in perfect harmony with the Mosaic history of the creation: and we may, therefore, conclude that the words of Moses and those of the Apostle may serve to elucidate and explain each other.

In the Mosaic history we read, "And God *said*, Let there *be* light, and there *was* light. And God *said*, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God *said*, Let the waters under the heaven be gathered together into one place, and let the dry land appear. And God *said*, Let the earth bring forth grass, and herb yielding seed, and fruit tree yielding fruit after his kind, whose seed is in itself. And God *said*, Let there be lights in the firmament of the heaven, to divide the day from the night. And God *said*, Let the waters bring forth abundantly. And God *said*, Let the earth bring forth the living creature after his kind. And God *said*, Let us make man in our image, after our likeness."

Now it is sufficiently manifest, both from the words of Moses and from those of the Apostle, that God created all things by the word of His power, and that He upholdeth all things by the word of His power (Heb. i. 3): and that He created all things without the medium or instrumentality of any finite cause. Here are many passages of Holy Writ, which have attributed the creation of all things to the word of God; and more especially the following: "For He spake, and it was done; He commanded, and it stood fast." Ps. xxxix. "Let them praise the name of the Lord; for He commanded, and they were created, &c." Ps. cxlviii. 5. "By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth." Ps. xxxiii. 6. "Through faith we understand that the worlds were framed by the word of God." Heb. xi. 3. "By the *word* of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same *word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii. 5. Both the original creation of the world and the future renovation of the world are attributed to the word of God.

In all the foregoing examples, the language employed is confessedly figurative, which must always be the case when speaking of divine causation. Creation is obviously possible, and the fact of created existence is obvious to our external senses and to the conclusions of our reason; but the action of divine causation cannot be literally described. The utterance and execution of the creative purposes of God have nevertheless been set forth intelligibly and rationally in the following words: "The Lord spake, and it was done, &c." And hence God is said to have given existence to all finite things by the utterance of His purposes or His word. When the Almighty gave existence to all finite things, the operation of His agency was immediate, and the thing produced was original: and although the *modus operandi* of divine causation is a mystery which no finite mind would be able to comprehend, yet the *fact* of its divine operation has been rendered accessible to all our perceptions, both internal and external, and all creation has been laid open to human investigation.

That this world was an original production, and was not made of matter which had a previous existence, we may learn from the sacred volume; and the truth of the Holy Scriptures on that point has been fully attested, both by the visible phenomena of nature and the rational deductions of all human thought. And hence we read, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Not so the new heaven and the new earth, and the human body at the resurrection of the just, which will present the heaven and earth renovated and indissoluble, and the human body incorruptible and everlasting; not indeed by means of natural reproduction, as by the seeds of plants, but by the sole and immediate operation of the agency of God.

If we might be allowed to speak of the divine causation in common and familiar speech, we would in that case say, that in creating the world, the Almighty had neither fulcrum nor lever, neither materials to work upon nor tools to employ. Divine agency, and divine agency alone, produced all finite things. And to express the operation of the divine agency in the creation of the world, no form of speech could ever be more beautiful or more intelligible than are those words of Moses, "And God said, Let there *be* light, and there *was* light." We have said already, that divine causation is a mystery which we are not able to comprehend, and are not able to describe; although the happiest conception which we are able to form of the divine causation, is that which is conveyed by Moses in those words, "And God said, Let there be light, and there was light!" When the Psalmist says, "Thy hands have made me and fashioned me," he employs only a figurative form of speech, which cannot be literally applied to the Deity, inasmuch as this world was made without hands. But on the other hand, when we read, "By the word of the Lord the heavens were made, and all the host of them by the breath of his mouth," we gather from thence a more correct conception of the immediate operation of the creative agency of God.

Human agency, and, possibly, all finite agency, is only indirect in its operations, inasmuch as we must always have materials and tools. It may indeed be argued that we are able to model the clay with our naked hands: but still it must be evident that our hands and fingers are our tools; and so indeed are all our bodily members. All agency, properly so called, is mind, while all instruments are material; although the divine agency may be either directly or indirectly exercised. The sacred writers have sometimes spoken of mankind as though they were only passive instruments under the rectoral agency of God, although their figurative and impassioned language cannot be literally understood. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so: but it is in his heart to destroy and cut off nations not a few. For he saith, My hand hath found as nest the riches of the people, and as one that gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" Is. x.

And yet agency and instrumentality ought not to be confounded together either in the conduct of God, or in that of mankind. Divine agency and divine causation, like the divine existence, are entirely independent of all finite help: and the ubiquity and eternity of God must entirely exclude all instrumentality in the creation and continuance of the world. The advocates of moral necessity are obliged to deny all finite agency, and to make all mankind mere instruments and tools in the hand of the Almighty, which would contain a libel on the character of God, and on the agency of mankind. All agency is mind, either directly or indirectly exercised; because all agency implies personal energy and voluntary action; and hence, while an agent works by himself, an instrument is always worked by an agent. All agency is active; all instrumentality is passive; and of consequence agency and instrumentality ought not to be confounded with each other.

All human agency is independent of all finite causes; but is not independent of the agency of God, which is universal and unceasing, and is the native source of all energy and action in finite beings. It would be impossible for any being to be rendered independent of the Deity, or for any human action or sensation to be independent of the universal and unceasing agency of God. Such a notion would deify all created existence, and would involve incongruities and contradictions without end. But yet all human agency must needs imply volition and human liberty; and must be compatible with the merit and the demerit, the virtue and the vice of human actions. All human agency must be sustained by that which is divine; and of consequence the agency of God must be entirely compatible and coexistent with the agency of mankind.

Here is an admittable sense in which a kind of agency may be attributed to the powers of nature; since the powers of nature have both energy and action, which are independent of all finite causes. And hence we speak of the agency of fire, and the agency of water, of the wind, and of the light. But we may perceive that elemental agency is not a voluntary agency, nor a conscious agency, and that the energy and the action of all elemental agency must be communicated and sustained by the agency of God. No man, accustomed to reflection, and to the exercise of rational thought, could ever suppose that elemental action could be rendered independent of the Deity, either in its communication or continuance. Such a presumption could be only the offspring of ignorance, or of impiety, and must be equally discreditable to the hearts and to the heads of mankind. Hence we read, "He sendeth out His word and melteth them: He causeth His wind to blow, and the waters flow." Ps. cxlvii.

On the same ground we may speak of brute agency; because it implies conscious and voluntary action, and is independent of finite causes; and, of consequence, even brute agency ought not to be confounded with passive instrumentality. A beast of burden is a living creature, and is a conscious and voluntary agent. No man ought to confound an axe or a spade with the agency of an ox in working a plough. In ploughing there are two kinds of agency employed, those of brute and human; but neither brute nor human agency therein ought to be confounded with the instrument, the plough.

Subsequent to the creation of the world, the miraculous interpositions of the Deity are sometimes called the word of God. And hence we read, "He spake to them in the cloudy pillar." "He was clothed in a vesture dipped in blood, and His name is called the Word of God." Rev. xix. 3. But when the Apostle says, "The Word was made flesh," he cannot mean to say that the personal substance of the Deity was transmuted into flesh, any more than the Apostle Paul, when he said, "God was manifest in the flesh," but only that by all such divine interpositions the agency and character of God have been revealed to mankind, and the great and Gospel Word was preached to mankind. And according to the same interpretation we understand the following words: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Pet. i. 23. The Gospel is called the word of God, because it is His great message to mankind, and because of His only begotten Son, who is called the Word. "The seed is the Word." "And they were all filled with the Holy Ghost, and spake the Word of God with boldness." Acts iv. 31.

The highest and the common acceptation of "the word of God" is that of the divine agency and active causation, and more especially the action of divine causation in the original production of all finite things; and, according to that acceptation, *to create* is to give a positive existence to that which had no previous being. Hence we read, "In the beginning God created the heaven and the earth," which must needs relate to their original substance. But the word *create* applies to all His six days' work, because everything was *produced* during the first six days, and was produced by the word or the creative power of God, which rested on the seventh day. There is reason to believe that some of the species, especially of the larger kind, have since become extinct; but no new species have been produced since the termination of the first six days.

All the elemental divisions of matter were made during the first six days, and according to Scripture phraseology, they were created by the word of the Lord, as we may clearly perceive from the following words: "And God said, Let there be light, and there was light. And God said Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear." In like manner, all vegetation was produced by the word of God. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, whose seed is in itself." All the heavenly bodies were produced by the creative word of God. "And God said, Let there be lights in the firmament of heaven, to divide the day from the night." In like manner, the production of all living creatures, in the land, and in the water, is attributed to the creative word of God. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in open firmament of heaven. And God said, Let the earth bring forth the living creature after his kind." And, lastly, "God said, Let us make man in our image, after our likeness."

J.

(*To be continued.*)

God hears the heart without words, but he never hears words without the heart.

FREE SEATS AND DAILY SERVICES.

To the Editor of the Churchman:

Sir:—I am much pleased with your earnest advocacy of Free Seat and Daily Service Churches. God speed you! It is the cause of "Christ and the Church."

Would it not further the cause to keep a list of all such churches in the United States at the head of your paper, to be added to from time to time as the number increased? I herewith send a list for that purpose, containing all within my own knowledge. Your readers, at your request, will doubtless enable you to correct and extend it.

I trust there will be a full response to the Rev. Mr. Hoffman's queries on this subject, and that we shall have the result in a tract by him for distribution; or I would gladly subscribe $10 towards a premium of $500 for the best tract of not more than 24 pages, 12mo., for this purpose.

Would not a few well authenticated anecdotes of the evils of the pew system tell well against it? I presume your readers could furnish you any quantity. Here are three at your service.

Some years since, I went with two country cousins to hear the great Doctor ——— at St. Thomas' Church, Broadway. We arrived rather late; the bell had ceased tolling, and the Doctor was mounting the pulpit. I concluded, therefore, I might venture, unasked, into any pew that was empty; and wishing to give my country fair friends the best chance to hear and see, I pushed forward and found a vacant pew near the pulpit. Some time after (later than any Christian or gentleman would think of entering a church,) Mr. ——— and his wife stalked up to the pew door and bowed politely [?] for us to come out. As there was plenty of room in the seat for all of us, I crowded my fair cousins towards the far end, and left, as I thought, "ample room and verge enough for the proprietor and his wife, who, instead of entering, still stood and bowed (now *im*politely) for us to come out. I was much annoyed, of course, in being made so unpleasantly conspicuous, and, had I been alone, should have immediately left the church. But being unwilling to disappoint my cousins, who had long wished to see and hear so noted a man as the Doctor, I turned out, and after looking daggers (if truth must be told) at Mr. ———, *hunted* for another seat for myself and company, none of that "highly respectable congregation" offering one, or seeming to have the least suspicion that the prayers they had just offered had any relation to the duty of "entertaining strangers." In justice to Mr. ———, I must say he was a *very* respectable man, one of the foremost in the city, a millionaire; and as he has gone to his reward, and left several hundred dollars for church purposes, let us, in charity, hope that his accounts were all found correct at last.

About eighteen months since a very respectable Presbyterian lady visited our city, and lodged in the neighbourhood of Stuyvesant Square. One Sunday, whether from that sympathy of feeling which "leads birds of a feather to flock together," or, from hearing his roar, she felt desirous of hearing one of the city lions, I cannot say; but she resolved to see St. George's Church, and hear Dr. T——. She went, and, finding a vacant pew, entered it and sat down. Shortly after, a man, with another "of the same sort," entered, and although there was more than an arm's length of room between them, let her know that he apprehended she had "made a mistake" in the pew. Being so near-sighted that she could not see a vacant seat at a little distance, she felt much embarrassed in having to seek for another. She left, however, immediately, muttering something about having made a mistake indeed in getting into that *gentleman's* pew.

Some months since, while riding in an omnibus past Grace Church, Broadway, a lady who sat opposite called the attention of her companion, who was evidently a stranger, by exclaiming, "See! there is Grace Church!" "Do you go there?" said her friend, wondering at its magnificence. "No, indeed!" said the first. "There is no grace there for such as me—none for any but those who go in their coaches. Why a pew there costs ——— hundred dollars!"

Please excuse my pencil scrawl—I write upon a sick bed, where pen and ink would be much more out of place than I was in the millionaire's pew.

Yours in the faith,

Brooklyn, July 16, 1855. R. W.

FREE SEAT AND DAILY SERVICE CHURCHES IN THE UNITED STATES.

N. B.—Those in small capitals have free seats; those in italics have Daily Prayer; and those in large capitals have both free seats and Daily Prayer.

CHURCH.	CITY OR PLACE.	DIOCESE.
Trinity	New York City	New York.
Trinity Chapel	do.	do.
St. Luke's	do.	do.
Annunciation	do.	do.
Transfiguration	do.	do.
Holy Apostles	do.	do.
Holy Innocents	do.	do.
Epiphany	do.	do.
HOLY COMMUNION	do.	do.
Nativity	do.	do.
St. John the Evangelist	do.	do.
ST. MARY'S	Brooklyn	do.
St. Luke's	do.	do.
St. Michael's	do.	do.
Grace	Williamsburgh	do.
St. Andrew's	New Berlin	do.
Calvary	Utica	do.
St. James's	Pulaski	do.
Grace	Albany	do.
Holy Innocents	do.	do.
HOLY CROSS	Troy	do.
St. James the Less	Scarsdale	do.
Christ	New Haven	Connecticut.
ADVENT	Boston	Massachusetts.
ST. STEPHEN'S	do.	do.
St. Mary's (for Sailors)	do.	do.
Seamen's Episcopal Chapel	do.	do.
Christ	Newark	New Jersey.
Calvary (Bishop White Chapel)	Philadelphia	Pennsylvania.
St. James the Less	Schuylkill Falls	do.
St. John's	Lancaster	do.
St. Peter's	Ashtabula	Ohio.
Trinity	Jamesville	Wisconsin.
St. Matthias	Waukesha	do.
Intercession	St. Stephen's Point	do.
Zion	Oconomowoc	do.
Grace	Okelona	do.
Ascension	Frankfort	Kentucky.
Atonement	Augusta	Georgia.
Holy Trinity	Nashville	Tennessee.
*———	Loudon	do.
St. Paul's	Key West	Florida.
*———	San Augustine	Texas.

* The names of these are not known.

IS THIS CHRISTIANITY?

To the Editor of the Churchman:

Sir:—Reading the enclosed (from the *Brooklyn Star*) calls to my mind a similar circumstance, which occurred in Grace Church this time two years. Mr. F——, (since deceased,) on passing through this city from Savannah, Ga., went to worship at this church, accompanied by his wife. The sexton showed them into a pew. When service was about half over, a gentleman and lady walked up, opened the pew door, and seemed astonished at finding it preoccupied. Mr. F—— moved toward the farther end, but the second comers by their movements showed that they wished to get in first. The pews being narrow, Mr. F—— and his lady had to walk into the aisle to allow the others to pass in, when the owner of the pew coolly closed the door, leaving the first occupants to look for a seat where they best could find one. I had the circumstances from Mr. F—— himself.

B. A. S.

Church Etiquette in New York.—A Southerner sojourning in New York writes to the Richmond *Enquirer* the following account of his experience in a fashionable New York church, where "crowded houses" render it necessary to secure a seat in advance. A friend at our elbow suggests that when the owners of some of these fashionable pews get to heaven, they may find the seats all "taken."

"Having for some time had a desire to hear Rev. Stephen H. Tyng, I went, in company with a friend, to St. George's Church yesterday afternoon. The church is a magnificent one, and in the most fashionable portion of the city. All of the 'Upper Tendom' attend there. On opening a pew door to walk in, I saw a large printed card (very neatly printed) with this notice on it:—

'STRANGERS
ARE RESPECTFULLY REQUESTED
NOT TO OCCUPY
THIS PEW.'

Just then a gentleman sitting opposite remarked to me, 'that that pew was taken.' There was sufficient room in his pew for us, but as he did not open the door, I could not help thinking of 'secured seats' at the theatre. We passed on to another pew, and were hardly seated, before a tallow-faced looking gentleman, with a voice as if his throat had just been oiled, touched me on the shoulder, and said that 'he would have to occupy his pew with his family.' The tallow-faced gentleman's family consisted of himself and wife, wife's acquaintance, two grown daughters and two children. As the pew was only intended to seat five, we left at once; but I thought it singular that a gentleman (?) who would crowd *seven* people into a pew and pay for only *five* should look so very important when he spoke of his pew.

"We would have left immediately then, but felt a curiosity to hear what kind of a sermon Dr. Tyng would preach to such a set. So we walked on a little further, when a gentleman pointed us to a pew which he said was 'not taken.' We took our seats and congratulated ourselves that we had found one at last. After service was over, I went to the pew where we found the printed proclamation, and taking it up, read it over carefully, and made a copy of it. The wife of the tallow-faced gentleman—and the flaxen-haired gentleman, who had just left the forbidden pew, looked at me very savagely. The lady aforesaid looked as if she had just taken a dose of castor oil, or something else bad to take."

CHURCH UNITY.

To the Editor of the Churchman:

Dear Sir:—A clergyman of the Church of England, resident in Canada, I frequently, through the kindness of some friends, have an opportunity of looking over your excellent paper, to which I may remark *en passant* more of us would gladly subscribe but for the rate of subscription and our limited incomes.

I have through this means heard something of "Dr. Bowman's Convention Sermon;" and it appears to me that the Rev. Doctor looks at the matter which he is discussing from rather a peculiar point of view. He is advocating the necessity, the advantages, of unity; and in so doing he seems totally to forget that our beloved Church is not in any way responsible for the schism of those who stand aloof from her. In fact, he almost seems to argue that she is so.

He speaks of our "laying a stumbling-block in the way of many honest (?) minds." "Bating the question of *orders*," says he, "I know nothing that should keep us from uniting at once with several of the Christian denominations around us." Again: "With so many points of substantial agreement, and so few of essential disagreement, what is there, brethren—what is there to justify us in standing apart, in sundering that body whose weakness and dishonour is its division?" And he makes use of the oft-repeated terms "essential" and "non-essential," upon which people so evidently differ, but upon which the Church has long since decided.

All this appears to me as if he really did mean to lay upon the Church the onus of standing apart. I may be mistaken, but such it seems to me, and such an allegation I cannot accede to. The Church continues the same as she has ever been, possessing "one body and one spirit, one hope of calling, one Lord, one Faith, one Baptism, one God and Father of all." She continues in the "Apostles' doctrine and fellowship, in breaking of bread and in prayer," and still "to her are added such as shall be saved." What are the little points of difference between her and schismatics? They may consider their differences small themselves (the greater reason why they should no longer remain aliens), but I cannot think that any Churchman can esteem the smallest lawful requirement of the Church of Christ a thing of little moment or lightly to be relinquished for the sake of peace or so-called unity—a unity which could never be maintained, since it would be procured by unlawful concessions, inciting to further demands. The Rev. Doctor says: "Not that I see nothing else in them" (other denominations) "that I could wish otherwise, but nothing that should for a moment weigh against the inestimable advantages of union." I feel as deeply as any one can feel that union is to be sought for earnestly and energetically. So far I agree with the Rev. Doctor; but it depends upon the manner in which it is sought to be effected whether I go farther with him. Those who differ from us went out from us. They have with us "many points of substantial agreement," few of "essential disagreement." There is nothing to justify them in "standing apart," in rending the seamless coat of Christ. But the union must be effected, not by our relinquishing one jot or one tittle of what has ever been revered and cherished in the Church of Christ, but by their casting away from them the husks upon which they have been feeding, and returning to that house where, in all its purity and simplicity, with all the apostolical adjuncts and requirements, is distributed the bread of life.

We would pray with the Rev. Doctor in the heart-moving language of Bishop Horne, "O, come the day when divisions shall cease and enmities be done away, and when the tribes of the spiritual Israel shall be united in a bond of eternal charity." But let us not endeavour to bring about that day by our betrayal of the trust committed to us. Let us not ourselves break down the time-honoured bulwarks of our Zion. It is for those who are without the net to enter and remain in it; and is there not cause to fear that, if the keepers of the net themselves rend any of the meshes, be they ever so small, its strength will be diminished; that the gap, though apparently at the first, to all appearance, insignificant, through the pressure of the multitude, will go on enlarging, that through it many of the fishes may be let loose into the deep, and thus never be drawn to the shore.

In my conception, the Churchman's rule is the Bible and our glorious Liturgy. Any doctrine that may not be proved from Holy Writ he should not hold or teach. The Church does not require it; but where anything lawful is enjoined, he is bound to maintain it. It is not a matter of mere opinion with us. Of course in the Church, to a certain degree, we are allowed freedom of opinion, but still by that Church, grounded on Holy Scripture, our course is fully defined, and we are bound to keep to it.

Nor in my experience have I found it to be the case that concession has increased respect or furthered union. On the contrary, where there has been consistent Church teaching and practice, I have ever seen these in some measure the effects of such a course. Those who differ from us are apt to say, "If your Church is right—has been right for so many ages—why do you now relinquish any of her requirements?" I have never found those successful who "compass sea and land," who are willing to concede anything to make one proselyte. Nor is our Church repellant—she invites all—she receives all who relinquish the small differences, the results of human reason, faithlessness, and presumption, which keep them apart. She throws no stumbling-block in any one's way. Her terms are easy. They are those of Christ himself. Repentance, faith, obedience, a seeking after the means of grace, duly administered in all things which are requisite to the same. God grant that she may ever continue so to do till the last trump shall summon the faithful members of the Church Militant to the ranks of the Church Triumphant!

We would pray in the words of our Redeemer, that "all may be one"—that those who are wandering in heresy, having chosen to maintain false doctrine, may be brought into the one fold—that the stray sheep of schism may return to the one Shepherd—that there may be no divisions (σχισματα) amongst us. But we would add to our petition, that in our endeavours to effect this we may not be led by any consideration to act as traitors to the Church, but that, by keeping intact her hedges and boundaries, we may dwell within her, keeping the unity of spirit in the bond of peace, that thus those who "pass by the way" may not be permitted to pluck her, the boar out of the "woods to waste her, nor the wild beast of the field to devour her"—that in the day when the "Lord shall make up his jewels" she may be found "all fair, with no spot in her—a fountain of gardens, a well of living waters, and streams from Lebanon."

I trust I have not trespassed too much upon your time and patience, but my feelings with regard to the importance of the subject have led me on to say more than I at first contemplated.

I beg, dear Sir, to remain,

Yours very truly,

Eccles. Anglican. Presbyter.

Canada East.

A Lesson on Solomon.—The old man was toiling through the burden and heat of the day in cultivating his field with his own hand, and depositing the promising seed into the fruitful lap of yielding earth. Suddenly there stood before him, under the shade of a huge linden-tree, a vision. The old man was struck with amazement. "I am Solomon," spoke the phantom, in a friendly voice. "What are you doing here, old man?" "If you are Solomon," replied the venerable labourer, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned from that insect to be industrious and to gather. What I then learned I have followed to this hour." "You have only learned half your lesson," resumed the spirit. "Go to the ant, and learn from that insect to rest in the winter of your life, and to enjoy what you have gathered up."
—*German Allegory.*

For The Churchman.

PSALM V. 1.

"Ponder my words, O Lord, consider my meditation."—*First Day, Evening Prayer.*

Thus sang Israel's sweetest Psalmist
To his harp's melodious tone—
"Weigh my words, O Lord, consider
Thoughts that fill my heart alone."

Thus, in rapt and pure devotion,
He could challenge God to hear;
But can *I*, his words repeating,
Earnest plead, and feel no fear?

Once was heard the invocation
From the lips by God inspired,
Every month in solemn service
Is the scrutiny desired.

Weigh them not—the words so trifling
Made to please the young and gay—
Nor the thoughts of hate or envy
That to my weak heart find way.

Weigh them not—if wrong or anger
Cause expression strong and loud,
Nor if thoughts of sad complaining
Come with disappointment's cloud—

Should my lips be forced to murmur,
"Is there sorrow like to mine?"
Or in joy my heart should whisper,
"Sorrow never can be thine!"

Weigh my words, O Lord, when hallowed
Like the Royal Psalm of old,
When in gratitude I praise Thee
For the depths of love untold.

All my thoughts, O Lord, consider,
That will bear the light of Heaven,
Dreams of kind and noble action,
Reveries of a soul forgiven.

And may grace Divine be given,
So to purify my ways,
That each word and thought henceforward,
Thou wilt own as worthy praise!

July, 1855. L. E. D'B.

FOR THE YOUNG.

OFFSHOOTS OF VANITY.

One offshoot from vanity is *ostentation*. Ostentation differs from hypocrisy in that it does not conceal defects, or pretend to qualities which do not exist; but rather, when good things do really exist, takes delight in their display. And yet this display, inasmuch as it feeds our vanity, partakes of the nature of sin. It is called *ostentation*, from the Latin "*ostendo*"—to show, and comes therefore very near to the common expression by which the vulgar designate it,—*a showing off*. Have you seen soldiers at their morning exhibition in the barrack yard? They are obliged to be in the places at a fixed time; to set aside their common dress, and to put on their best; to have all their accoutrements at hand, and everything in order. They march to and fro before their commanding officer, display their colours, and play their band. This they call a *parade;* and from this is derived a word which aptly designates the sort of feeling which I now wish to explain to you. You possess certain really good things; you desire to let people know that you possess them. You cannot rest in their possession secretly, but must have them proclaimed. And why? Not to do them good. If it were so, it would be right, on the principle of our blessed Lord: "Let your light so shine before men that they may see your good works." But it is not so; it is to gratify yourself. Now watch how it is in common society. A man has been a great traveller, and has seen many parts of the world. If he is not a vain man, he will only set forth such parts as may do good, or please others with rational instruction: but if he is a vain man you will soon find all his stories turning upon himself—what *he* has seen—what *he* did—how *he* behaved—what exploits *he* peformed: thus he parades or shows off himself. A woman has great personal beauty. Watch her; if she be a vain woman, you will soon see the various arts she uses to display her beauty. If she be very clever on any particular point, she will soon lead you to talk of that point for the display of her cleverness. If she have a great house, or many servants, or beautiful children, she will take care you do not depart without knowing it. Thus it is she parades herself. Now that such a feeling as this, silly as it may seem as I write about it, is in reality wrong, we cannot have a better example to show than in King Hezekiah. This king was a good king; one who in general pleased God; one whose prayers had just been signally heard in being restored from a dangerous sickness. God had blessed his reign with success and prosperity; and he had many treasures and beautiful things. To him the messengers of the king of Babylon came upon an embassy. In the vanity of his heart, Hezekiah took them and displayed before them all these treasures. "Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, that Hezekiah showed them not." But when, after this, the prophet Isaiah came and demanded why this was done, not being able to reply, he was met with a severe rebuke; and it is said in the Book of Chronicles, that the reason of it was, "his heart was lifted up." And for this "lifting up of his heart," or vanity, breaking out in an empty ostentation, the prophet said: "Behold the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord." (2 Kings xx. 13–17; and compare 2 Chron. xxxii. 34–26.)

And now I come to another offshoot of vanity. It will be understood by you under that feeling by which you shrink from being laughed at by your fellows, although what you do and say is right,—*fear of ridicule*, or, in other words, *sense of shame*. There is such a thing as a proper sense of shame; shame for that which is wrong; shame for having fallen into any sin. But this is not what I mean. It is that feeling which renders you unwilling to appear before others in any light which the world does not approve, because, fond of the praises of the world, owing to your vanity, you cannot bear that these praises should cease; or, on the other hand, knowing that the wicked will mock at and ridicule any high demonstration of what is virtuous and good, owing to your vanity you fear to make that demonstration. Let us suppose a young man plunged into the society of the world; or let us suppose a boy thrust into the mixture of bad and good which he finds at a public school. A certain conversation arises contrary to the tone of mind which becomes a Christian. If he is *vain*, in other words, thinks a great deal of himself, and esteems it of great consequence that all others should also think a great deal of him, what follows? Although he perfectly well knows that the conversation is wicked and sinful; although he knows that to abide in such company, or to partake of the things of which they partake must be wrong, yet he dares neither to expostulate with them, nor to forsake them. It is fear of their ridicule which stops him; and the fear of their ridicule arises from his own vanity. Or let us suppose some good and Christian practice faithfully pursued—a habit of private devotion, prayers, fastings, self-denials, regular attendance in the house of God; let us suppose these habits formed and established within him on grounds of religion. He finds such things little thought of, or practised by only very few. The many are against him. The many laugh at such things; and if it were known that he practised them, he would be the subject of constant jests, if not persecution. What then is the reason of his abandoning all these good and right things? You say, he is a coward, and is afraid. Yes, I believe he is. But what is the reason of his being a coward? I will tell you,—*vanity*. The young man in the world, or the boy at his public school, of whom we are speaking, cannot bear to be ill thought of by his companions. It is so pleasant to be talked of as a "good fellow." It is so delightful to be on good terms with every one. To be despised and shunned, and thought little of, is a very grievous thing to be borne. Look at Robert M——. He is a boy that is called unpopular. No one cares about him, further than as he passes by to treat him with a sneer or a jest. He is in a sad minority of his school-fellows or his companions—almost alone. But go after him into his room. You will find him pursuing his way very contentedly; for he does not mind the slights which are passed upon him—slights which *you* do care about. What is the reason that he does not mind them, when you do? He does not *perceive* them. He never thought that he was worthy anything else than such slights. There is another, by whose praise or blame he would far rather be regulated than by such as these. He has no notion of denying anything to be right which he knows *is* right, for the sake of being popular. He has no notion of abandoning what is good, when he knows it *is* good, for the sake of being thought much of by A, or B, or C. If he is poor, and cannot squander money with E or F, he openly says so, and there is an end of the matter. If he is remarked as not wearing such fine clothes as G or H, or not indulging in so many pleasures as I or K, he tells you at once the reason—he cannot afford it; and what is more, he does not wish to be *thought* able to afford it. Therein lies the secret of his moral courage—his freedom from vanity. If the *young*, specially boys at school, when this feeling first begins its temptations, could but deliver themselves of its temptations, from how much misery would they be saved in after life; saved from a constant stretch of the mind, in making pretensions to be what they are not, and in hiding what they are. How hearty and glad a thing is sincerity. What a tone of genuine reality there is about those who think little of themselves;—not afraid to say what they are, because the world disapproves; nor ashamed to confess what they do, because the wicked would laugh. Want of popularity is, though not altogether, yet somewhat of a sign of being right; at any rate, it is no sign of being wrong. Have respect not to man, who will call black white, and put bitter for sweet, for a purpose, but have respect only to God. Remember the rulers, and despise them, who, though they believed Christ, yet would not "confess Him, because they loved the praise of men more than the praise of God." (St. John xii. 43.) And remember, moreover, the saying of our Lord: "Whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed when He shall come in His own glory, and of His Father's, and of the Holy Angels." (St. Luke ix. 36.)—*Bennett's Letters.*

NOTHING IS LOST.

Nothing is lost: the drop of dew
Which trembles on the leaf or flower
Is but exhaled to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost: the tiniest seed
By wild birds borne, or breezes blown,
Finds something suited to its need,
Wherein 't is sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words; or harsh or kind,
Uttered, they are not all forgot;
They leave their influence on the mind,
Pass on, but perish not.
So with our deeds; for good or ill,
They have their power scarce understood;
Then let us use our better will
To make them rife with good!

The Caliph and the Weaver.—A caliph, who once reigned in Bagdad, built a palace renowned for beauty and magnificence. Near its entrance stood an old and ruinous cottage, the humble dwelling of a poor weaver. There, contented with the trifling returns of his daily labour, the old weaver tranquilly passed his time, free from debt and anxiety, envying nobody, and envied by none. As his abode fronted the royal mansion, the vizier wished at once, without ceremony, to have the hovel pulled down; but the caliph commanded that its value should first be offered to its owner. Accordingly, the weaver was visited by the vizier, who tried, by offering him gold, to persuade him to give up his habitation.

"No; keep your money," the poor man replied. "My labour at the loom places me beyond want, and as to my house, I cannot part with it. Here I was born, here my father breathed his last mortal breath, and here I hope to breathe mine."

"But," said the vizier angrily, "your miserable hut is too near the caliph's palace. It offends the eye; and, if you obstinately refuse to give it up, you shall be turned out without the money I now offer."

"The caliph can, if he pleases," said the weaver, "drive me away and destroy my home; but, if he does so, he will behold me every morning seated on its last stone, and weeping at my misery. I know that his generous heart would be touched at my desolation."

This language provoked the vizier to wrath. He returned to his master, the caliph, and asked permission to punish the rash cottager, and level his humble abode instantly to the ground. But the caliph said, "At my cost let the cottage be repaired; my glory will live with its continuance. Looking at the palace, men will say of me, 'He was great;' and when they behold the cottage, they will exclaim, 'He was just!'"

Persian Proverbs.—The man who returns good for evil is as a tree which renders its shade and its fruit even to those who cast stones at it.

A man passes for a sage when he seeks for wisdom; but if he thinks he has found it he is a fool.

The diamond fallen into a dunghill is not the less precious; and the dust raised by high winds to heaven is not the less vile.

Patience is a tree whose roots are bitter, but the fruit is very sweet.

Ten poor men can sleep tranquilly upon a mat; but two kings are not able to live at peace in a quarter of the world.

A promise should be given with caution and kept with care. A promise should be made by the heart and remembered with the head. A promise is the offspring of intention, and should be nurtured by recollection. A promise should be the result of reflection. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment.

The Soul's Progress.—"There is not, in my opinion," says Addison, "a more pleasing and triumphant consideration in religion, than this: of the perpetual progress which the soul makes toward the perfection of its nature without ever arriving at a period in it. To look upon the soul as going from strength to strength—to consider that she is to shine forever with new accessions of glory, and brighten to all eternity—that she will be still adding virtue to virtue, and knowledge to knowledge—carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance."

HEBDOMADARY.

Thursday, July 26.—*St. Anne.*—St. Anne was the mother of the Blessed Virgin. Her name in Hebrew signifies "gracious;" and doubtless we may reckon her and Joachim, Mary's father, as highly favoured amongst mortals.

Sunday, July 29.—*Eighth Sunday after Trinity.*—The Collect to-day is a prayer against the temptations of the flesh. The lusts of the flesh are the things most hurtful to our peace in this world and in the next. We pray that God, who ordereth all things, will put away from us such things as tempt us to sin, and in their place will give us those good affections which may lead us to the practice of all virtue and godliness.

Inattention at Church.

The danger of wandering thoughts will become less as the dignity of the worship of God is more deeply felt; a perpetual effort to realize the presence of God, or (to speak more correctly) to realize the truth that we are present to Him, that all our thoughts lie open and undisguised before Him with whom we have to do, a perpetual effort of this kind will serve as a considerable antidote to the efforts of Satan to fill our mind with vain thoughts. Again, I should say that in this, as in all spiritual combats, a sense of our own weakness and proneness to fall, and a corresponding sense of the need of the Holy Spirit's aid, is necessary to give us any reasonable hope of keeping our minds free from evil thoughts: he who thinks he stands must take heed lest he fall; he who thinks he can serve God in his own strength will perhaps only be taught by painful spiritual falls that he must have a strength not his own. Hence, also, a person will hardly serve God aright unless he feels the great difficulty of doing so, the possibility, not to say probability, of Satan cheating him of his blessing, and unless he therefore makes it his constant effort to guard against his enemy, and his constant prayer to be delivered from evil.

I hold, then, that the power of fixing the attention during Divine Service, and driving away wandering thoughts in the manner which such attention implies, is a power to be gained by every earnest Christian and to be strengthend by practice and effort; and giving full weight to the fundamental principles of reliance on the help of God's Holy Spirit, self-abasement, frequent applications for aid at the Throne of Grace, principles having their whole life centred in the earnest desire to serve God and walk with Him, I would add one or two plain practical hints, which may be found useful by those who have laboured under the difficulties of which I have been speaking.

First. I think that the use of a Prayer Book, so as to follow the words of the prayers, will be found highly advantageous. Persons sometimes depend upon their knowledge of the prayers to follow them without book, and some may be able to do so, but the greater number of persons will probably find much assistance from the book, however thoroughly they may remember the prayers. Indeed, this opportunity of gaining assistance for the attention by means of the book, seems to me to be one great argument for the advantage of set forms of prayer above the method of extemporaneous, or at all events unwritten, or rather unprinted, effusions. For the same reason I should recommend persons to find the Lessons, and to follow the minister while reading them.

Secondly. The plan, which I have before suggested, of repairing to the church some little time before the commencement of the Service, will be found to give great aid in fixing the attention throughout. The mind will be calmed, worldly cares will have been replaced by thoughts proper for the House of God, time will have been given to reflect upon the solemnity of the Service, and greater means of arming against the weapons of the enemy with the defensive armour of prayer.

Thirdly. In case we find ourselves faulty in the particular now under consideration, it will be well to keep the failing much before our eyes, to think upon it frequently, to make it matter for repentance and sorrow; for thus by grieving over the past, we shall be more likely to do better for the time to come, and the remembrance of our fault will produce sorrow, and sorrow will beget repentance, and repentance will lead to amendment.

Fourthly. A careful compliance with the various rules and customs of the Church will be found an advantage as an aid in fixing the attention: of course this is not the only advantage; but certainly the frequent change of posture, and the variety of the Service, consisting as it does now of an address from the minister, now of Psalms recited in turns by minister and people, now of Lessons read by the minister, now of Creeds repeated, now of Litanies, now of Collects,—this character of the Service is probably intended, and certainly is found in fact, to possess a great tendency to keep the mind fresh and the attention alive.

Little hints of this kind are not to be despised; useless as external rules are when there is no true preparation of heart, nothing can be more useful when that preparation has by God's grace been made. Jacob worshipped God leaning on the top of his staff; it was but an earthly and frail support, and yet it answered the purpose of enabling a man of God to overcome his infirmities and look up to Heaven. There may be times in the life of a Christian, when the willingness of the spirit altogether eclipses the weakness of the flesh; but then it must be remembered that the public worship of Almighty God has to be performed not at times chosen by the worshipper himself, but at stated periods, and when the church bells ring, then the spirit of the worshipper is expected to respond, and sometimes it will require an effort even with the best of Christians to banish all worldly thoughts; but the effort is one well worth making, and those who value the blessing of public worship most, will make it the most vigorously. And it will be well to remember that the author of all impediments which lie between us and God is no other than our great spiritual enemy, and that the greater is the privilege of worshipping God in church, the greater will be the efforts of the Devil to annul the privilege; but the Devil may be resisted, and as a sling and stone in the hand of David slew the giant, so very simple rules may, with God's help, be useful for the defence of a Christian in his spiritual warfare.—*Guide to the Parish Church, by the Rev. Harvey Goodwin, M. A.*

Missionary Life in Newfoundland.

A temperate climate, cheerful society, and regular times for eating and sleeping, are quite common comforts in England. Perhaps many young people scarcely think of them as blessings for which our gratitude is due to Almighty God. Many persons do not know what it is to suffer from extreme heat or extreme cold for a long time, or to be left for days without a companion to speak to, or to be often thoroughly exhausted by the want of food or sleep.

But a missionary must be prepared to endure all this, and more than this, for Christ's sake, and to look for his recompense in the joy of serving his Heavenly Master, and of communicating spiritual knowledge and comfort to men. And it is our duty not to think coldly or to speak slightly of our missionaries, but to honour them and esteem them very highly in love, for their work's sake.

The following lines are taken from a letter which was written not long ago, by a missionary in the south of Newfoundland, to a friend in England who had asked him how he liked the work in which he was engaged:—

"You cannot imagine the nature of my work now I am stationary here. With the thermometer at 10 deg. Fahrenheit, it is rather too cold to be on the water; but from April to November, I emigrate between one or two parallels of latitude, and for a month or so at a time I seldom sleep more than twice in the same bed, or sit two days together at the same table. This may be very pleasant in theory, but without a most accommodating appetite and great power over sleep, it is very painful in practice. Tossing about in wind and fog and rain, is not in accordance with one's natural taste.

"I wish you could have seen the Bishop, his chaplain, myself, and a student, sailing in a little rotten skiff, in half a gale of wind with rain. There was a hole in the plank, and every motion of the little vessel on her beam ends shipped a great deal of water. The Bishop was forwards attending to the jib, his chaplain took charge of the fore-sheet, I of the main-sheet, the student kept the pump going to keep us above water, and the man steered. As the sea broke over us, the Bishop bent down under each wave and shook himself clear of the water after the dive. He is the best Bishop the diocese could have, a good sailor, and of most undaunted moral courage.

"While I am thus employed, my wife is at home without any society within forty miles. It does try her, but then she is also a servant of the Cross, and remembers it. Then as for living, for nine months at least meat is hard to be obtained, I mean fresh meat. We victual our storeroom like a ship—bags of biscuits, barrels of flour, and salt junk. Salt pork and cabbage are the highest luxury of Newfoundland, though I have often enjoyed 'Bang,' that is, codfish and salt pork fried together. The fact is, habit will accommodate us to anything.

"To-day, a gang of eight men have been dragging the church firewood over four large ponds (on the ice of course) in sleighs; the firewood was felled a few weeks since by another gang, and my wife and I went to meet them just before dinner, the ice being as clear as Aberdeen alabaster, and as slippery as glass. I am schoolmaster just now as well as clergyman."—*Gospel Missionary.*

For The Churchman.

TO E. L.

A mother, herself an invalid, whose eldest son, a boy of about two years, was suffering with severe but temporary illness, was seen to go to the cradle in which her infant (in perfect health) was sleeping. Overcome by her fond anxiety for the former, she could not satisfy herself that her younger darling breathed, and awoke him from his slumber that she might be reassured.

"Dost thou breathe, my darling baby? 'Tis thy tender mother calls.
Does the pulse of life within thee beat? Has thy casket lost its gem?
O'er thy fondest parent's bosom comes a thought she cannot rein,
O, thou bud of fragrant sweetness, wilt thou ease her of her pain?

"How placid are thy features! how angelic is thy mien!
How sweet the sleep thou sleepest! O, how heavenly thou dost seem!
Yet, thy sleep but mocks my anguish; thy very calmness brings me woe;
Half, I ask thee, fondest treasure! is thy spirit still below?"

Such the plaint of a dear mother, as the thought came o'er her soul,
When her baby-boy was sleeping in his cradle all alone:
"Does my dear one sleep forever, or will he waken by and by?
I will rouse him from his slumber; if I wait, he may—might—die!"

Newark, N. J., July 17th, 1855. L——.

Preaching.

The dignity and importance of preaching may, in a degree, be said to be those of Christianity itself. Christianity is a record and a speech. The spoken truth is ever more living and potential than the written truth. For this cause, among others, there was always a ministry of some sort—a medium of spoken truth; before there was a Bible, a depository of written truth. And so, too, it fell out that a spoken Gospel preceded a written one. Ordinarily, God's word is a speech before it is a life. Preaching, moreover, is widely representative of the Church's gifts. Beyond anything else, it indicates the average intelligence, activity, and spiritual power of the Church. Preaching is always, too, the point of contact with the intellectual tendencies of mankind. Its changes mark the changes not only of Christian theology and Christian society, but those of the greater forms of thought and imagination, as philosophy, literature, and art. Preaching is also a mystery—"a mystery as to its action and its effects, a mystery of reprobation and salvation,"—"a mystery," says St. Cyran, "not less awful even than that of the Eucharist; for it is by preaching that souls are begotten and quickened unto God, whereas by the sacrament they are only fed and healed."* It must, then, be an object of greatest moment to bring into fullest exercise such a function as this—to clothe it with every rightful power and to guard against every known weakness. To ascertain whether the preaching of to-day be what it might and ought to be, it is not needful to compare it with the preaching of other periods. Among the various forms through which it has passed since the Reformation, it may be better than some, and worse than others. It may be better than the preaching of Origen, vitiated by allegories, or that of Nazianzen, overladen with the affectations of rhetoric. It may be inferior, again, to the preaching of St. Basil and St. Chrysostom, whose fervid grandeur, impetuous energy, and Scriptural simplicity, redeemed the weakness of a preceding age, and made Constantinople and Antioch the classic grounds of Christian eloquence. It may be better than the preaching of the Mediæval Church, when, with worship, doctrine, discipline, and priesthood, it suffered a common petrifaction. On the other hand, it may be worse, less bold, less trenchant, less a medium and a result of God's word, than the style of those standard bearers of a newly Reformed Church, who were summoned from the silence of the Altar and the constraints of an intricate ritualism, to participate in the excitements of free discussion and pulpit address. So, too, it may be inferior in wealth of erudition, and elaborateness of finish, to the preaching of the illustrious divines of the Seventeenth century, while it is greatly in advance, in every essential regard, of that which prevailed in the Eighteenth; when, but too generally, the Prophets, Evangelists, and Apostles, gave way to Tully, Epictetus, and Plato.

Let such comparisons result as they may; let us stand where we will in reference to the styles and methods of by-gone ages; it is agreed, on all sides, that the preaching of to-day does not adequately meet the exigencies of the time. It is agreed that it does not speak with the authority, unction, and power, to be expected from so divine a gift—that instead of ruling, it is ruled by the dominant tendencies of secular thought—that it fails to echo the virtues and inspirations of the word of God—that it is neither great, as an exhibition of Christian intellect, nor earnest, as an organ of Christian spirituality—that men smile when it thunders, and sleep when it persuades—that it addresses more Felixes who yawn than Felixes who tremble. And yet it is equally agreed by all fair observers, that it is not lacking in many of the lighter sources of influence, as sprightliness, culture, versatility, and occasional eloquence. Nor is it considered wanting in learning, in knowledge of the Gospel theory, or of human nature; nor in ready command of the fruits and appliances of intellectual activity. Nor, again, so far as the Church pulpit is concerned, can it be urged as a cause of the present debility and stagnation, that it has forsaken its legitimate topics for the curious novelties of the hour, or has condescended to humour the caprices of the fickle multitude.

Where, then, is the defect? Where is the seat of the paralysis of so mighty a gift? What is needed to redeem it from this pious weakness and decent mediocrity? How shall it regain its lost dominion over the sources of public sentiment, and inspire the world with a due reverence for its claims as one of the instrumentalities of God for the redemption of man? Brethren, we who have been ordained to this holy function, there is but one way back to the heights of power; and we must each, in our places, begin to travel it. We must look anew into our commission. With purged sight let us try to see in it the very handwriting of the Church's Head, and the baptism of the Pentecostal fire; let us lay hold upon the gift as it is rooted in the grace and sanction of the living God; let us use it as a thing fed by the Eternal Spirit, and as a constituted part of a supernatural order; let us grasp it in its spiritual aspects, and on the side lying next the unseen world. Spiritual in its origin, spiritual in its nature, spiritual in its object, preaching, to be great, must be the work of a spiritual mind. A profound spirituality of private experience, an experience of the death that is in us, and the life that is in Christ, a trial of the griefs and joys, the pains and consolations springing from the conflict of the death of nature and the life of grace; it is this that conditions and measures the power of preaching. It was this that made Paul, in spite of slowness of speech and meanness of stature, the mightiest of Christian orators. It was this likeness unto the ministry of his Master, this actual bearing about within his soul of the blood and agony of Calvary, and the glory and the triumph of the risen Jesus, that silenced Athens, Ephesus, and Corinth, when presuming to compare him with some inferior name.

Brethren! it is not so much what we say as what we are, that makes us sure we do not beat the air. Preaching is powerful, not from method, style, or other outward feature, but from the motive of the preacher. It is a divine mystery and at the same time a human action; and that which is noblest in this action—that which lends to persuasive effort its energy and its unction, is inward, spiritual, anterior to the conscious framing of the preacher's message. It is in the righteous habit, the upward spring of desire, the fixed cleaving unto Christ. It is character that decides the momentum of the spoken word; and so is it true, that "all preaching will be what the author of so royal a gift meant it should, just as it resembles those highest acts of piety, repentance, submission, self-denial, prayer, inward martyrdom."*—*Connecticut Convention Sermon, by the Rev. A. N. Littlejohn.*

* Saint Cyran, (Lettre xxxi.) a M. Le Rebours.

* Vinet's Homiletics.

Extension of Episcopacy.

The Cathedral Commissioners have lately published a Report of great value, in which it is recommended that several new Bishoprics should be established in England. When we see how religion has advanced in our Colonies wherever a Bishopric has been instituted; how the number of the Clergy has been multiplied, and the alms of the people have been elicited, and the work of the Church has been extended, we can only earnestly hope that this recommendation will be attended to, so that our larger and more populous Dioceses may be divided. All the people of England might then be within reach of their Bishop, so that they could look on him as their own chief pastor, and not only, (according to a common notion of his office,) the overseer of the Clergy; and the Bishops would have their labours so lightened that they might have personal knowledge of all their Clergy, and be able either to encourage or to rebuke them far more efficiently than they can do now; and though they could not have personal knowledge of their flocks, might themselves be known by all.

As we might have expected, this recommendation has been received with ridicule and scorn by the enemies of the Church, and by those who know not, or who value not the blessings connected with the due discharge of Episcopal functions. There was a mocking and insulting article on the Report, and principally on this recommendation, which was copied from a weekly paper into the *Times* of June 11, in which it was said: "Sending a Bishop *in partibus* to Labuan was a folly, but this demand for twelve new Bishops at home is rather an impudence." It should be observed that the Report asks for no grant of money for the endowment of the proposed Sees. A few days after (June 16), the *Times* itself had a leader on the same subject, in which it is said of the Report, "We have looked through it for a single recommendation that seemed really and honestly directed to increase the efficiency of the Church of England, or to remove its most flagrant shortcomings, and we can hardly put our finger on one. It is an attempt to develop at home that idea of Episcopacy which has given us a Bishop of Hong Kong, a Bishop of Labuan, a Bishop of Jerusalem, and a Bishop of we know not what icebergs and seals in the Pacific."

We know not to what bishopric this last reference is made. We can hardly believe that the writer would speak in this way of the Bishop of New Zealand's labours in the Melanesian Islands; but we can see from these extracts what measure of justice and liberty the Church may expect from her enemies, and even from many of her professed friends. What do these writers know of the Church—of the blessings which have in every case followed the appointment of a Bishop? We doubt not that thousands have died in faith who, but for this extension of the Church, would have remained in worldliness, or in the darkness and atrocities of heathenism.

And what has the world to do with such matters? If the Church wishes for more Bishops, if the Colonies ask for Bishops, why should they be refused? These Bishoprics—we mean those mentioned in the *Times*—have not been endowed out of the public revenues of the country; they have been founded in some cases by the liberality of individuals; in others, by the willing contributions of the Church at large. What can it matter to those whom these writers represent, or whose opinions they guide, if there is in every Colony a minister of religion placed over other ministers, whom the Church sends out and supports from her own funds? If such persons do not believe that special powers are possessed by Bishops, will they seek to prevent us, who do believe it, and who want Bishops, from having them? Is this the civil and religious liberty of which we hear so much?

We have asked, What do these writers know of the Church—of the office of a Bishop—of the blessings which have followed the extension of Episcopacy? We hope, for their own sake, that in their opposition to this measure, *they know not what they do*—that they do it *ignorantly in unbelief.*—*Colonial Church Chronicle.*

Education of Boys.—We have no controversy with Latin, nor with what is called a classical education. We have no wish that boys should not learn Latin, and half a dozen other school accomplishments, if they, or their parents for them, have the means of acquiring them—but not to the thrusting aside of that education which must, after all, form the *staple* of future every-day life. But really, if matters which are indispensably necessary, in the commonest equally with the highest walks of business, are to be "scamped"—to use an expressive term—in order that a smattering of matters which are *not* indispensably necessary, and which, in all probability, will be of little use to the learner in after-life, may be attained, we hold that much mischief is done, and that there is a sad want of due preparation for the future.

"Select what rank, or what class you please," observes an intelligent writer; "and ask how much its members are indebted to ancient learning for their capability to discharge their duties as parents, as men, or as citizens of the State, the answer is literally, almost nothing. Now this is a serious answer, and involves serious consequences. A young man, when he enters upon the concerns of active life, has to set about acquiring new kinds of knowledge,—knowledge totally dissimilar to the greater part of that which his 'education' gave him; and the knowledge which education did give him he is obliged practically to forget—to lay aside—as something not adapted to the condition and wants of society. But for what purpose are people educated, unless it be to prepare them for this condition and these wants? Or how can that be a judicious system which does not effect these purposes." * * * *

It is the *common* that is the *useful;* and many a lad who has been well instructed in common things, is far fitter to cope with the realities of life than the son of his father's master or neighbour, who has learnt a vast number of uncommon things. "When you have lived to my years," said Sir Walter Scott, to a young lady who had sneered at something common,—"you will be disposed to agree with me in thanking God that nothing really worth having or caring about in this world, is *uncommon.*"—*Our Boys: What shall we do with them? by G. E. Sargent.*

Influence of Civilization.—When it is remembered that, about twenty-three years ago, the only building at the Peiræus was a small convent, and that at the same time there was not a single entire roof in Athens: and that we now find, at the harbour, noble wharves and substantial streets, and at the base of the Acropolis, not indeed a renewal of its elder glories, but what would be thought anywhere a fresh and comely city;—it would be impossible to deny either the possibility or presence of progress; it is of deeper importance, that, as I believe, there are undoubtedly solid materials for advance and improvement among the bulk of the Greek people themselves; their high intelligence no detractor could think of denying; they seem capable of patient and persevering industry; the zeal for education pierces to the very lowest ranks; many instances are known of young men and young women coming to Athens, as I before had occasion to remark, and engaging in service for no other wages than the permission or opportunity to attend some place of instruction; and when an exception is made of the classes most exposed to contact with the abuses of government, and the frivolities of a society hurriedly forced into a premature and imperfect refinement, there is much of homely simplicity, cheerful temperance, and hearty good-will amidst the main body of the country population. The most essential element in thus forecasting the destinies of a people is their religion; it is notorious that the religion of the modern Greeks is encumbered with very much both of ignorance and superstition; I believe that, in instituting a fair comparison of the Greek Church with her Latin sister, she must be acknowledged to lag behind her, in the activity and zeal which constitute the missionary character of a church, and in the spirit of association for purposes of benevolence; but she possesses a superiority in two points, full of value and pregnant with promise; she has more tolerance towards other religious communities, and she encourages the perusal of the Holy Scriptures.—*Earl of Carlisle's Diary in Turkish and Greek Waters.*

THE CHURCHMAN.

NEW YORK, JULY 26, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

Our esteemed friend's interesting article on Church Literature, next week.

E. A. P. quite misapprehends the piece in question. What he takes to be expressed *approvingly*, is said *ironically*, and its hollowness is subsequently traced and exposed. Let him read it again.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The Primary Charge of the Bishop of Rhode Island, which has been printed by order of the Convention of the Diocese, is perhaps one of the most important Episcopal Charges yet delivered in this country. The Right Reverend Prelate has evidently a correct perception of the true position of the Church—her duties, her responsibilities, and her necessities; and a correct idea also of the course that must be pursued, in order that she may fulfil her divine mission on this vast continent. We shall pay our respects to the Charge, in some of its details, next week. In the mean time, we would simply remark, that only let the work it indicates there is to do, be more earnestly set about, and there need be no fear of her failing to realize eventually all her heavenly purposes.

—We would direct particular attention to two communications which will be found elsewhere on the evils of the pew system,—one entitled "Free Seats and Daily Services," the other, "Is this Christianity?" We are very much obliged to our correspondents for supplying our columns with such irresistible proofs of the mischiefs that are constantly being produced by a system so evidently and palpably at variance with the Christian dispensation, and which has grown as a foul excrescence upon the Church in this land. We should be glad if any others of our readers, in different parts of the country, would forward for publication in our columns such well authenticated anecdotes of the evils of the pew system as will expose more and more its baneful practical effects. For such exposures, we are persuaded, will do more than anything that can be said in the way of argument against it, to carry conviction to the minds of Churchmen of its impropriety and mischief, and of the urgent necessity for its being immediately done away with. It is to be regretted that the CHURCHMAN should not have the co-operation of other Church papers in its advocacy of free-seat churches; but we suppose ours is the only journal in connection with the Church which feels itself sufficiently disinterested and independent to raise its voice against a system which, full of evil though it be, is yet clung to, unhappily, with pertinacity by the great body of the Clergy. They will live, we trust, to see their error, and change their course of action. But in order that they may do so, every effort must be made to keep exposing the evil, and establish the soundness of the "more excellent way." We shall continue to do our humble part; and aided and encouraged as we are by several of the Bishops and Clergy, we do not in the least despair of ultimate, and perhaps not very distant success. One of our correspondents, it will be seen, offers ten dollars towards a prize of five hundred dollars for the best tract on the subject. Let us hope that so practical a suggestion will not go unheeded.

The subject of the Daily Service in our churches is one of intimate connection with the other. Both are needed for giving anything like due effect to the Church system. Both involve obligations from which there is no escape. "*Day by day* we magnify Thee, and we worship Thy Name ever world without end." So all Churchmen *say*—why not also *do* it? Is it consistent not so to do? The Clergy themselves, above all, are under a tenfold obligation to *do* what they *say*; a solemn, an awful obligation, in the sight of God and His Church. But more of this hereafter.

—The amiable writer of the article, "The Protestant Catholic," which will be found in another column, does not, in our humble opinion, draw closely and accurately enough the line of distinction which must separate the mere Protestant from the true Catholic. We all, as Churchmen, repeat our belief in One Holy Catholic Church; and, as he very pertinently remarks, "to deny that we are Catholic would be to deny this article of our Creed." In so far, then, as Churchmen are concerned, the case as he puts it is clear enough. But "professing Christians" are spoken of, and there are other indications of its being—apparently at least—meant to include within the application of the term others than Churchmen—that is, Protestants at large. We may be mistaken in our apprehension; but as others might happen to apprehend it in the same way, we cannot refrain from offering, in this place, a word or two of some more definite and more distinctive attestation of right to the appellation of Catholic.

A Churchman, then, may be, and in a certain sense is, a Protestant Catholic; for while he protests against the errors of those who would monopolize the term, he yet can justly claim it by reason of his membership of the One Catholic and Apostolic Church. The first regularly organized Christian Church, as we all know, was formed at Jerusalem; and when St. Peter converted three thousand souls they were not formed into a new Church, but added to the original one,—for "by one Spirit we are all baptized into one Body;" as indeed there is but "One Body and One Spirit." And when afterwards Christian Churches were formed at Antioch, in Samaria, and in other places, they were not regarded as separate bodies, but as branches of that One Body—the One Church that was thus to be Catholic—all under their own legitimate Bishops. Separate Societies did, in process of time, rise up, the embodiments of that schism which the Apostles had denounced as at variance with what was Catholic, and which were called after the names of their respective founders—as the Arians, from Arius; the Macedonians, from Macedonius; as, also, in later times, the Calvinists, from Calvin, and the Wesleyans, from Wesley. But these were not Catholics, on that very account: they sprung up apart from the Catholic Church—and they had something in their doctrine or their discipline that was not Catholic; whereas true Churchmen always called themselves Catholics, refusing to be called by any human leader, repudiating the idea of membership of any peculiar Society, and acknowledging themselves only members of that One Catholic and Apostolic Church in which they professed their belief. The term Catholic thus used, not only distinguishes the Church of Christ from the world, but the true Church from schismatical and heretical communities, Christian though men may take upon themselves to consider and to call them. And hence it is that in ecclesiastical history, the term Catholic has the same meaning as orthodox—a Catholic Christian always denoting an Orthodox Christian.

Nor has the Romanist, in truth and justice, really any more claim to the title of Catholic than the Protestant schismatic. For he belongs to a peculiar society in which Catholic truth is overlaid and corrupted by Popish errors—by addition to the true Catholic Faith, as laid down by Christ and His Apostles, and by corruptions which go to nullify the Catholic teaching of the Church as they founded and organized it, and to destroy that unity which "the testimony of a good conscience" must be exerted to preserve.

It is in this latter point of view that one comes to see the mischievous tendency of applying the appellation of Protestant at all—implying, as it does, that there are two kinds of Catholics; whereas the Catholic Church is ONE—there being One Lord, One Faith, One Baptism. At any rate, Protestant is only our negative, while Catholic is our definitive name. "We tell the Papist," as has been well remarked, "that with respect to him we are Protestant; we tell the Protestant Dissenter that with respect to him we are Catholic; and we may be called Protestant or Protesting Catholics, or, as some of our writers describe us, Anglo-Catholics."

—The communication of a clerical correspondent, which will be found in another page, respecting the rubrical mode of receiving and presenting the "alms for the poor and other devotions of the people," with reference more particularly to our remarks on this subject last week, proceeds, we humbly think, upon either a misapprehension of the *spirit* of the Canons to which it alludes, or of the *letter* of the Rubric which is to regulate the practice. The Canons have respect to the disposal of the offerings of the people; the Rubric is a direction as to their reception and *presentation*. And were there really any such difficulty in the way of improving the *irreverent* manner in which collections are usually made, as our reverend friend would seem to apprehend, it might certainly be obviated by having the Offertory the ordinary occasion of the same, and conducting it as the Rubric directs. Its very words, "the alms and *other* devotions of the people," imply that there is not the restriction which some of the Clergy suppose. Wheatly adduces as authorities Menard (*in Greg. Sacrament.*,) and Mabillon (*de Liturgia Gallicana*,) that "the people's oblations at the Altar were called *Offertory*." Now, oblation is an offering to God,—hence the propriety of the designation aforesaid; and all Christian alms are, or ought to be, *offerings to God*. True, the term *oblation* in the Holy Communion applies especially to the sacramental elements of bread and wine, which Almighty God, in the Invocation, is besought to "bless and sanctify with His Word and Holy Spirit," they being solemnly offered to Him by the Priest, as has been well observed, "as an acknowledgment of His sovereignty over His creatures, and that from henceforth they may be peculiarly His." But the *alms* are also oblations—they are gifts and sacrifices offered upon the Christian Altar. And therefore do they constitute the *Offertory*—a service in which something is offered to God, celebrated by reciting appropriate verses of Scripture while the alms and offerings of the people are being collected. "The sentences," says the learned expositor already quoted, "which our Church has selected for that purpose are such as contain instructions, injunctions, and exhortations to that duty, setting before us the necessity of performing it, and the manner of doing it. Some of them," he adds, "namely those from the sixth to the tenth inclusive, unless the ninth be excepted, respect the Clergy; and it was with an eye, I suppose, to this difference, that at the last review (of the Prayer Book) there was a distinction made in the Rubric that follows these sentences, between *the alms for the poor, and the other devotions of the people*." So that the spirit of the Offertory is large and liberal enough to allow of *collections* for various charitable purposes. And what is there to prevent its being *constantly* used—as indeed it ought to be—with the Prayer for the Church Militant, whether there be a Communion or not? This is the practice at, among probably others of our churches, the Church of the Annunciation, whose learned and respected Rector may well be regarded as both a good authority and a good example. Infinitely better would it indeed be, were there always a Communion, so appropriate a sequence to such an act; and we are not without hope, that such may ere long be more generally the case, the importance, the necessity of such a course of duty forcing itself more and more upon the mind of the Church, as the subject is more deeply and seriously considered. But, in the mean time, all due reverence can be given to the solemn act of making an offering to God in His Holy Temple, and the means thereto which the Prayer Book prescribes made available as far as they go in the Ante-Communion Service.

And still there may be reverence in such an act—reverence in *receiving*, and also in *presenting* the alms as an offering to Almighty God in His Church, in whichsoever of the Services it is done. This is what we want. It is, under any circumstances, or it ought to be, the performance of a solemn religious duty, to be done to God—as a grateful acknowledgment of His goodness, and in obedience to His will—as a means of ministering to His glory—and as attesting our devotion to His service. Such an act, we maintain, deserves to be invested with all due solemnity. No Rubrical stiffness should ever be allowed to stand in the way of this, *at any time*. Least of all should it be tolerated, that instead of the offering being reverently made to God, who is present to receive it, on His Holy Altar, and at the hands of His Priest, the latter should unceremoniously and undutifully absent himself from what he ought to see was made a solemn proceeding, and the offering, even in the face of the Almighty Himself, with an indignity that cannot but shock the devout mind to think of it, is rudely, not to say impiously, left upon the Chancel steps, or thrust into a corner!

CONGLOMERATIVE CHRISTIANITY.

Nothing is more detrimental to the progress of Christian Truth, than that spirit, which is so prevalent now-a-days in the world, of liberalism in holy things, even the things on which hang men's eternal interests, and which involve principles too stable and too determinate to be made subjects of speculation, or to be treated as matters of traffic. It being Truth that is at stake, sacred Truth, which is one, and which, like its Divine author, has neither variableness nor shadow of turning, it cannot be adapted to shifting circumstances—it must not be accommodated to fleeting opinions. Not *that* truth which the mere intellect of man can deal with—which such men as Locke, and Rousseau, and Owen, have dealt with—men of whom it may perhaps be said that, in the words of the Apostle, they were "ever learning, and never able to come to a knowledge of the truth;" but that simpler, yet deeper, sublimer truth, "the truth as it is in Jesus." Every leader of error that ever founded a pernicious system, whether in morals or religion, has professed himself an ardent admirer of what he called *the truth*; yet all the while he might be building up a theory that proved a lie. For the fact is, that in such cases truth is made to have two distinct meanings. There is an ambiguity in the word, as it is found in such hands, which makes it anything or nothing, as chance may turn it up; and while one, and the true meaning of the word is, that divine essence which comes from God, the other is really and truly but an opinion, often a fancy—nay, an *ignis fatuus*, leading its pursuers into all sorts of uncertain and dangerous paths. It has been well observed, that "there is no doctrine so false as not to contain some truth." But that which is to be man's highest interest here, and his eternal salvation hereafter, must not only contain *some* truth, but must be *all truth*; and all, too, that very truth which can never be compromised, never bartered away, not even trifled with, without the danger of losing it altogether. "What is there in man," said an ancient writer, "so worthy of honour and reverence as this,—that he is capable of contemplating something higher than his own reason, more sublime than the whole universe; that Spirit which alone is self-subsistent, from which all truth proceeds, without which is no truth." And such is Christian truth. It is through Christ that we have received "the knowledge of the truth." For He is "the way, the truth, and the life." By Him it was that "grace and truth came;" and He is that Word of Truth which in the beginning was with God, and which was God—yea, the Word which "was made flesh and dwelt among us"—and whose glory was beheld, "the glory as of the only begotten of the Father, full of grace and truth."

Now, here we have the fundamental principle of Christian truth. Can they, then, be Christians who question, who deny it? Or can they be pursuing the path of Christian duty and faithfulness, who have religious intercourse with those who question and deny it? "For what part," asks the Apostle, "hath he that believeth with an infidel?" And are not Christians told, "Be not unequally yoked with unbelievers?" Are they, then, believers who deny, for instance, Christ's divinity? Is it not said by St. John in his Gospel—"These are written"—that is, the records of His life, His signs, His power—"that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name?"

Such were our reflections upon reading the following notice in one of the daily journals of this city a few days since:—

> We understand that Rev. Mr. Milburn, Chaplain of the House of Representatives, is to preach morning and evening in the Church of the Messiah, to the congregation under Dr. Osgood's care, during the next four Sundays. *Mr. M. is a Methodist, and Dr. Osgood is a Unitarian, and we regard this arrangement for an interchange of services as honourable to both, and as highly creditable to the congregation for whose advantage it is made.* Mr. Milburn is an earnest and eloquent preacher, firm in his opinion, liberal in his charities, and capable of expressing his opinions so as not to offend those who may not agree with him.

Here, then, is a practical illustration of that popular and pernicious religious liberalism of the day, which is so directly opposed to the integrity of truth. For how is it possible that truth, and above all Divine Truth, can be anything but played with in such an "interchange of services" as this? As though Christianity could be *adapted*, and that by the same minds, to sects whose creeds are, in many essential points, at utter variance with each other! As though the truth which is Christian, which is Catholic, could stand any such conglomeration without becoming decomposed and putrescent! For the Methodist and the Socinian profess two directly opposite creeds, and must therefore, if sincere, regard each other as fundamentally in error—as one or the other, indeed, must of necessity be. The Methodist professes to believe in that great atonement which was made for sin by Him who "being in the form of God, thought it not robbery to be equal with God," and who "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death upon the cross,"—who was, in short, "God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory." All this attestation of our Lord's Divinity the Methodist professes to believe and teach; while the Unitarian disbelieves it all, and preaches against it. The Methodist will tell you, in the words of the Apostle, "Other foundation can no man lay than that is laid, which is Christ Jesus"—and laid as a foundation only through His incarnation,—only, that is, through the Son of God having assumed the human nature, and suffered for us therein, or the mystery by which the Eternal Word was made man in order to accomplish the great work of our salvation. But the Unitarian believes in no such foundation, but rears his system on one that is of quite another nature. His infidel creed is, that the Eternal Father was the one only God; that the word was no more than an expression of the Godhead, and had not existed from all eternity; that Jesus Christ was God no otherwise than by His superiority above all creatures, who were put in subjection to Him by the Father; and that He was not a Mediator between God and man, but sent into the world only to serve as a pattern of their conduct, and that if He ascended up into heaven, it was only, as it were, to take a journey thither. But the Methodist, on the other hand, maintains, or professes to maintain, with the First Article of our Church—"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." Could any two systems well be more completely at variance, which yet professes to recognize Christianity at all? Why, one is really tempted to exclaim with St. Paul, after viewing them in contrast, "What communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

We know that to such as are not in earnest—to such as make religion an affair of the intellect, not of the Spirit—to them that are insincere, or indifferent, or unreal, and to the mere worldling, such words as *Belial*, *infidel*, and *idols*, may sound harsh, uncharitable, and altogether unjustifiable. But let us not sacrifice truth to any plausibilities, or to any mere politeness. "A Socinian," observes Mr. Sewel, "has been brought up in a creed which we, the members of the Catholic Church, know to be false and blasphemous, because it is contrary to the creed transmitted by Christ to His Apostles, by the Apostles to the Catholic Church, by the Catholic Church to ourselves." And all the Anti-Trinitarians are in the same category. Theirs is a gross, a fatal heresy. A semi-infidelity is the very least that can be said of it, in its relation to Christianity. Yet the Methodists, however in other respects they may have departed from the intentions of their founder, have at least, it is always understood, maintained the integrity of Gospel truth as respects that fundamental doctrine, the Trinity. How, then can they have any such intercourse as that which the notice we have quoted implies, without seeming, at least, to regard the difference between them as trifling or immaterial? "Come out from among them, and be ye separate"—"have no fellowship with them,"—such are the Apostolic precepts which all who receive the Gospel in sincerity and truth are bound to obey. And there is, let it be remembered, an especial warning against Christians having anything to do with "another spirit, which they have not received, or another Gospel, which they have not accepted." How, therefore, can one possibly regard an interchange of services between believers and unbelievers like these, "as honourable to both, and as highly creditable to the congregation for whose advantage it is made?" What a fatal delusion to put forth in a Christian community! *Honourable* to interchange what is right with what is wrong—to confound truth with error—to put darkness for light! Do we not read in God's Holy Word, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" And is not this "arrangement for interchange" between them that acknowledge and them that deny the Saviour's Divinity, something that will come under such a denunciation? We read, too, "Woe unto them that are wise in their own eyes, and prudent in their own sight,"—as they undoubtedly are who can, as Christians, be parties to such a proceeding, so completely at variance with the wisdom and the prudence of the Church of Christ. In the very phraseology in which the notice of it is couched, there oozes out the pestiferous tendency of such an interchange,—he who it is insinuated is orthodox, or professes to be, in his Christian principles being spoken of as "liberal in his charities," which it is to be feared only means loose in his views, and as "capable of expressing his opinions so as not to offend those who may not agree with him," which only can signify that he is an adept at compromising in order to conciliate. It is impossible for a sincere and earnest Trinitarian to "express his opinions so as not to offend those who may not agree with him," unless he keeps back some portion of the truth. And though social interests may sometimes render it expedient not to utter the whole truth, the interests of religion never can, for they have always much more to fear from the deficiency of truth than from its abundance. Truth, in fact, and especially Christian truth, fears nothing but concealment; and it is only by concealing the truth, or some portion of it, that we can avoid offending those who oppose it. Whereas the Christian is called upon to sacrifice everything to truth, and to risk all offence for the sake of truth—even the whole truth and nothing but the truth. For true religion is the whole Bible; sects pick out a part of it,—but it is the whole, the real whole, which Christian truth demands, and of which the Christian Church is the witness and keeper, yea, and the pillar and the ground!

STATE CHURCHES AND FREE CHURCHES.

A leading and an able writer in the columns of our Canadian contemporary, the *Church*, takes us to task, we see, for having, in a recent article, spoken of our Mother Church as "in chains." He does not doubt, he says, "the sincerity of the affection which is expressed for the Anglican Church, nor its prevailing to a very general extent amongst our brethren of the Church in the United States; indeed not to feel such affection were monstrous! But this," he continues, "does not prevent our perceiving an unworthy chuckling, and noticing the saucy tone of expostulation in which some of their publications indulge when speaking of the trials to which the Church of England is not unfrequently subjected by the unauthorized, and, therefore, tyrannical interference of the State. This spirit we the more deeply lament; because, as we think, it tends to lull their consciences as to the questionable character of their own determination to make everything yield (we quote the *Churchman*) 'to the spirit of our institutions,' without daring to inquire whether those institutions themselves are in accordance with the teaching of the whole Scriptures, and the authoritative example of a pure Catholicity." Now, here is a wide field quite unnecessarily opened for discussion,—too wide a great deal for us to enter upon at present, and altogether unnecessary to be taken, in connection with the subject more immediately in hand. But in so far as the subject itself is concerned, we must at once present a word or two in reply to the strictures, alike upon ourselves and upon the Church whose cause we humbly advocate.

We are glad that the sincerity of our affection for the Anglican Church is not doubted. But cannot our monitor perceive that there is in that very acknowledgment of our being sincere the strongest possible, because a positively practical argument against his unworthy inferences and groundless apprehensions? Why not, in charity, if not in reason, then, think otherwise than he has expressed himself, of our "*tone* of expostulation," when we speak of "the trials to which the Church of England is not unfrequently subjected by the unauthorized, and therefore tyrannical, interference of the State?" It is because that interference is "unauthorized and tyrannical," that we indulge expostulation at all. It is because one sees the Bishops, even in their places as Spiritual Peers of Parliament, being so craven, we had almost said so perfidious, but certainly too often so temporizing, as to submit to, to concur in, to sanction it, that one is provoked to expostulate. Our very affection for our Mother Church prompts us to do so. And so far from there being any cause to "deeply lament" this spirit, our remonstrant, whose own affection for his Church we would on no account question, ought rather to rejoice at it—provided he rejoice in a good conscience. We speak, of course, more especially for ourselves. The lamentation is ostensibly applied to the "saucy tone of expostulation in which *some of* their publications indulge"—some of the publications, that is, of the American Church. But we have no business to exclude our own publication from the imputation; only we repudiate the motive and the feeling, either implied or insinuated. We think—and our respect, our reverence, our affection for the Church of England, constrains us so to think—that the Dignitaries of our Mother Church deserve to be expostulated with for their subserviency to the State. We think that they most miserably fail in their duty to the Church, by preferring, as many of them so often do, mere State considerations to those higher considerations for the Church which ought to have their first, their highest regard. They are faithless, in so doing, to the solemn obligations laid upon them by the position they have assumed. And with this conviction it was, that when we found members of the Episcopal Bench, as Lords Spiritual in Parliament, resting their objection to Lord Shaftesbury's Bill more on the ground of a temporal expediency, than a spiritual principle—putting an usurped authority of the State in place of an inalienable prerogative of the Church herself—and if not almost cringingly supplicating, yet dexterously scheming, for that which, as Prelates, and as representatives of the Church, they ought rather to have boldly and honestly stood up and demanded as a sacred privilege, and an indefeasible right, we at least presumed to expostulate, as the mildest form through which we could restrain and modify our indignation. What! The Church—the Church of England—to be told by the State when and how she has to hold and have her holy ministrations among her people,—Christ's Shepherds to be tied up and set loose to feed His sheep, only according to act of Parliament, and her Bishops, her Chief Pastors, if not loving to have it so, yet sanctioning the principle, and being parties to its re-enactment! May we not parody our reprover's sentence, and say, that "not to feel such *indignation* were monstrous"—even as American Churchmen?

We have not, as is supposed, "fallen into the egregious blunder of confounding the nature of the opposition which Lord Shaftesbury's most schismatical bill required, as being most efficacious in Parliament, as now constituted, with that which would be the only proper line of argument in Convocation." We know quite as much of such distinctions, perhaps, as our censor himself, and have probably had as much to do with them. Be it in the Parliament of the State, or be it in the Convocation of the Church, the principle involved is one and the same—the principle of the Church's spiritual privileges, to maintain and preserve which, indeed, is one of the objects of the Bishops being in Parliament. And surely it is a legitimate spiritual privilege that the Church herself should regulate the occasions of her religious services. We object to Lord Shaftesbury and his mischievous measure as strongly as our Canadian mentor can possibly do. But we dislike to see the Bishops willing to rest upon Acts of Parliament for what they ought, in duty, to assert the right of doing themselves. To the question put at Ordination, "Will you reverently obey your Bishop and other chief Minister who, according to the Canons of the Church, may have the charge and government over you?" every Priest and Deacon has answered, "I will do so, the Lord being my helper." And there is quite enough in this solemn engagement to restrain any such excess as the English Bishops are relying upon Acts of Parliament to do, if they will only take their own rightful position, and exert their own rightful authority, instead of succumbing to "unauthorized and therefore tyrannical interference of the State." It is not an American, but an English Divine who has thus spoken—and one who has made greater sacrifices than most of his sacred order in loyalty, zeal, and devotion to his Church:—"There is a temporal power, and there is a spiritual power, and in great part they are mixed and conjoined. But in this mixture and conjunction, if the spiritual power infringes on the temporal, imposes unauthorized conditions, or insists upon unjust exactions, such spiritual power is not of Christ, and ought to be deposed, and made extinct. But surely it is equally true, on the other side, that if the temporal power infringes on the spiritual, imposes unauthorized conditions, or insists upon unjust exactions, then, in parallel lines, ought such temporal power to be deposed—its supremacy being unjustly exercised, to be amended and rectified, its unauthorized assumptions resisted, and the kingdom of our Lord, ruling for the souls of men, maintained against the kingdom of Satan and the world." In this spirit, then, it is the bounden duty of the Bishops of our Mother Church to act; and when they fail to do so, our very affection for that Church will ever prompt us to write about it in a "tone of expostulation."

And now one word with respect to "the spirit of our institutions," and the ("saucy?") taunt about not "caring to inquire whether those institutions themselves are in accordance with the teaching of the whole Scriptures, and the authoritative example of a pure Catholicity." The "spirit of our institutions" is too clearly a right spirit, when interpreted by Churchmen, at any rate, to need any "daring to inquire" to be exercised in the matter; and the institutions themselves secure a freedom of action to the Church, in her purest Catholicity, the want of which it is that has made our Mother Church utterly unequal, as she stands confessed to be, to her sacred mission. The *principle* of those institutions, we know, is one of democracy; but it is also one of charity, and one of impartiality—yea, and of "peace and good-will;" and surely these are "in accordance with the teaching of the whole Scriptures." "My brethren," says St. James, "have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" And just so is "the spirit of our institutions," as every time we "dare to inquire" we become more and more convinced it is—a spirit which the Church consults her own interest in upholding, and under the influence of which she is free to "have her perfect work."

ENIGMA OR NO ENIGMA?

Our contemporary of the *Journal*—himself, we say it respectfully, somewhat enigmatical, ever and anon—has been setting a riddle which we cannot for the life of us solve. *Honi soit qui mal y pense*, quoth he: *Evil be to him that evil thinks.* But thinks about what? Ay, there's the rub! That's the puzzle. He announces—as did we ourselves—as a matter of news to the Church, that three reverend gentlemen in our midst had the Honorary Degree of DOCTOR IN DIVINITY conferred upon them at the late Commencement of Columbia College. But what can this possibly have to do with the motto of the Sovereigns of England and the Order of the Garter? One can understand why Edward the Third, on presenting a noble Marchioness her garter, which had fallen while she was dancing, should have made such an exclamation; and such an adage, too, is comprehensible enough as the motto of such an Order. A certain Duke of Orleans, it is on record, caused it to be inscribed over his stables, as a curse on bad grooms. And this might have its meaning. But to apply it to reverend doctors—to herald their "Honorary Degrees" by such a proclamation—to inscribe it, as it were, over their niches in the Temple of Fame—to indorse, as it does, their diplomas with it—this is to us, we repeat, a perfectly insoluble enigma. It may be, that our clever contemporary, as himself a University-man, though without an "Honorary Degree," richly though he deserves it,—it may be, we say, that he entertains the opinion long ago expressed in Fitzosborne's Letters. "The solving of riddles," says that facetious philosopher, "is an art which I would recommend to the encouragement of both the Universities,* as it affords the easiest and shortest method of conveying some of the most useful principles of logic, and might therefore be introduced as a very proper substitute in the room of those dry systems which are at present in vogue in those places of education." But be this as it may, *it is* a riddle that he has set us, when he declares of this "Honorary Degree of DOCTOR IN DIVINITY," *Honi soit qui mal y pense!* For what, in the name of all that is unenigmatical—what can there possibly be to think evil about in such a distinction? Merit is merit, and honour is honour, and a degree is a degree,—yea, an "Honorary Degree" is an "Honorary Degree"—ay, and a DOCTOR *in* DIVINITY is, or ought *to* be, a Doctor *of* Divinity. And, certes, we do not live in times when, as Ben Jonson once said—

> "*Potential* merit stands for *actual*,
> Where only opportunity doth want,
> Not aid, nor power."

* Oxford and Cambridge—those "renowned seats of learning."

Indeed we do not,—at least we would fain hope so. The time is gone by for that sort of thing. We know it used to be—Tom Brown has left it on record —that "some divines were wont to cover themselves with fine cobweb distinctions, as Homer's gods did with a cloud." But gossamer work like that went out of fashion long since. Again, it was not uncommon to find that—as Le Rochefoucauld has expressed it—"elevation was to merit what dress was to a handsome person." But that, too, all belongs to the things that were. Then Shakspeare lamented that, if not in his day, at least in some previous age, degrees should have been "derived corruptly"—that is, unworthily—and "not by the pure merit of the wearer." But here there is again no case in point. Why, then, frighten us, as the Gallic Duke did his grooms, with anything so startling, and so puzzling, as *Honi soit qui mal y pense?* "Gentle shepherd, tell us why."

Surely it cannot be that proud Columbia, like "Old Harvard," has begun to deal in "empty degrees?" She, it seems, having "refused the compliment of the Honorary Degree of Doctor of Laws to Samuel A. Eliot of Boston," has "adopted the new doctrine of *the higher law*, and her Doctors of Law are measured by the nullification principles of the Hiss Legislature." So it is announced. But surely old, steady, orthodox Columbia has never lapsed into any such "new doctrine:" her "higher law" can never have changed, but is still, and always will be, like that of the Medes and Persians, which altereth not? Where, then, O where, the reason for this *mal y pense*, with which our incomprehensible contemporary must have puzzled all his readers? To us, at any rate, it is one of the hardest riddles we have had to guess at for a long, long time; and we are constrained to declare, without more ado, that *we give it up*.

There is another "Honorary Degree" case, however, which does present a strong temptation to what some cynical people might call the *mal y pense;* and had *it* been so characterized it would not have surprised us. It is thus recorded:—

"On the 27th ult., the Honorary Degree of D. D. was conferred on the Rev. Eli H. Canfield, Rector of Christ Church, Brooklyn, by the University of the City of New York."

Now, in so grave a thing as Divinity, there should be no mere compliments. In such a case they are clearly and mischievously wrong in principle. "There is," says La Bruyere, "what is called the highway to posts and honours, and there is a cross and byway, which is much the shortest." But give us the highway. In Divinity, above all things else, there must be no crooked paths—all must be straightforward. O, let it never be thought of our divines, as it was *said* by old Horace of men without *their* advantages, or without *their* responsibilities:—

> "*Ille senistrorsum, hic dextrorsum, abit: unus utrique Error, sed variis eludit partibus.*"

There must be no error, no delusion—no deviating, one to the right, another to the left, in Divinity. For Divinity is the science of religion; and men must at any sacrifice be honest in *that* sacred cause. We are not forgetting the *Honi soit*. We think no evil—we only *denounce* it. A degree of Doctor in Divinity is not to be a thing of pleasant civility, but of stern reality. It is a dignity, we may rest assured, that is not to be played with. It is one of those "degrees" which must indeed be only obtained by the "pure merit of the wearer." And this because it indicates a sacred character—it stamps a man with the *dignity of "a Master in Israel."*

But, then, there arises the question, who are they that are qualified—that are privileged to confer such a distinction upon divines of the Catholic Church? Surely not schismatics! And yet in the case before us, it is actually the offspring of schism! The "University of the City of New York," in so far as Divinity is concerned, is, in the estimation of the Church, a schismatical, not to say an heretical body. It has no authority which the Church can possibly recognize to make "Doctors in Divinity." It has, in fact, no Divinity which the Church can ever sanction or receive as such. Divinity, we repeat, is the science of divine things—theology. Yet the Faculty of this University of the City of New York, in so far as Divinity is concerned, is quite illegitimate; and much that it holds as its Divinity, is that very "erroneous and strange doctrine," which our Clergy all promise and vow, at their ordination to the Priesthood, to "banish and drive away from the Church!" How inconsistent, how undutiful, how faithless, then, for one under such a vow, as he in this case undoubtedly is, to receive such a degree from such a quarter! He is created a Doctor in Divinity—he receives the highest ecclesiastical degree; and by whom—from whose hands? Why, the hands of those whom his own Church virtually denounces as *ipso facto* excommunicate, and who hold doctrines he is under a solemn engagement to "banish and drive away from the Church," as in her estimation "erroneous and strange!" This is the plain and simple fact of the matter. It may sound harsh to speak of it thus; but it is the naked and the earnest truth; and to them, therefore, who would smother it up, or smooth it over, or explain it away, and not to those who assert, expose, and condemn it, will the warning words apply—*Honi soit qui mal y pense.*

THOUGHTS ON CURRENT EVENTS.

As there does not seem to be at this moment any very ample supply of events upon which to observe, we shall advert to one which took place here a few weeks ago, which, or rather the things connected with which, may furnish some subject for remark. It was the delivery before one of the College societies, of an address by the Rev. Mr. Littlejohn, of New Haven. It has been printed, and we have within a few hours received a copy. Of course it is not our design to enter into a review of the address, or any examination, in any form, of its contents, beyond the general observation that we have seen few, if any things of the kind to which it is not fully equal. Among its other good qualities it is very suggestive, and we shall simply make a few remarks which have grown out of its suggestions, although they may rather relate to the permanent state of things among us, than what are properly current events.

The title of the address is, "The Wants of the American Character." For the writer has the boldness to interfere with the continental vanity into which the vulgar pride of our ancestors has expanded, so far as to admit that our national character is not perfect. Its principal wants, he thinks, and we entirely agree with him, are faith and conscience; by the way, rather important defects. But it is not our opinion that these are specially defects of the American character, but rather of the character of the age, and they are more prominent in the American character, because the American character is the full development of the character of the age, or perhaps its exaggeration. Moreover, faith and conscience are intimately related to each other, if they are not two phases of the same thing. Conscience implies a law according to which conscience is to decide, and the law can only be received by faith. We are not now speaking theologically. Ethically, it is clear, that the end of every law is obedience. The end of conscience is to enforce obedience to the law. It therefore implies a knowledge of the law; which, again, can only be known by faith in the existence of the law, and in the authority of the lawgivers. It then comes to this: faith is the theoretical conscience, the practical side of the same mental operation.

We, some years ago, met with a remark, which struck us at the time as being both sound and acute. The anonymous writer was speaking of the two great divisions of the American nation. The remark was, that the chief difference between them was, that while the Southern man was chiefly occupied in maintaining his claim to the character of a gentleman, the Northern man's chief aim was to be held a man of strict morality. The peculiar characteristic of a gentleman is that he is a man of honour, one to whom the principles of honour are as a law. Those principles derive both their existence and their sanction from the public opinion of the class of gentlemen, and neither the sanctions nor the privileges themselves are understood to extend, as the sources of either obligations or rights, beyond that class. The enforcement of such a rule does not call in the aid of conscience or of faith, at least not of faith in the unseen.

The morals of the North does not differ in principle from the honour of the South. It also is a mere conformity to public opinion, an opinion which is extended over a more numerous class than that which calls itself the class of gentlemen, but which is still only an opinion, out of which grow both the rules of morality and the sanctions under which they are obeyed. The rules are not the same. The one receives and the other rejects the traditions connected with duelling. But the authority of the rule and its sanctions are both derived from the same source, public opinion, albeit the opinion may be in one case that of a more numerous class than in the other. The morality of the North is a democratic honour; while the honour of the South is an aristocratic morals; both, however, divested of and independent of religion.

Neither of them rests on faith and conscience, for which both are rather substitutes. In one respect the South has the advantage: its rule is the more uniform, since it rests in part on traditions which cannot be altered, and has, therefore, a standard, although a very imperfect and erroneous one. But the Northern morality seems to have no traditions, no generally accepted standard, and thus grows out into disproportion in different ways on different minds. This is the source of endless *isms;* in which some one virtue or portion of morals is raised out of proportion with the rest of the system, and comes to be considered to be the whole or the greater part of morality.

These things are not peculiar to America, though it is only there that they have assumed a sectional character. In Europe, the higher classes, as a body, are governed only by the laws of honour; the lower, by a morality which is framed on the public opinion of one of the many sections into which these classes are divided. But these different codes do not break out into *isms*, of which one peculiarity is, that they attempt to force themselves upon others. The reason is, that the lower classes in Europe have not the power or the intelligence which is necessary to the execution or even formation of any such ideas. In the Northern States of this Union, intelligence and power are both more diffused, and hence more room for the invention and propagation of *isms*.

What is wanting both here and in Europe, is to supersede these imperfect codes of morality, whether aristocratic or democratic, by the code of Christian morals, which rests on Christian faith. All codes of morals which rest on public opinion are sure to be defective; for men make allowances in their rules for their own desires and tendencies. Such codes are sure to be like the sect of which the humorous poet wrote, that their habit was to

> Compound for sins they were inclined to,
> By damning those they had no mind to.

They are very severe and rigid in matters which concern the conduct of those who, from distance of place or social position, can have no voice in their execution, while they sit very loosely and easily in the vices of their framers. Every occupation has its own code, from that of the statesman to that of the common thief; but they are all abundantly indulgent to the interests of the class by which they were made. This is true, and equally so, in Europe and America.

Now this is the consequence of a want of faith and conscience. They are, and ever have been, the wants of the human race since the fall. Men have always wanted first faith in the Divine Being and in His laws, and then the conscience to obey them. This is peculiarly, however, the want of this age, because it has everywhere outgrown the means of religious instruction provided by its predecessors, and is not willing to provide it adequately for itself, while it is willing to provide for secular instruction, and has far exceeded its predecessors in those kinds of knowledge of which it feels the want. These causes have existed in the United States worse than anywhere else, and the want is therefore more conspicuous here. There is more need of all such exertions, public and private, to remedy the evil.

College of St. James, July 21, 1855. H. D. E.

NOTES AND COMMENTS.

"The Bible the Infallible Interpreter."—This is one of the plausible pleas which are put forth for the abuse of private judgment, as respects the interpretation of Scripture. The Bible, they tell us, is an infallible interpreter; *ergo*, a man has only to take his Bible and find out one passage that can be twisted into a seeming interpretation of another passage, just as he wishes it to be interpreted, and however it may differ from what has been taught by the Church Catholic for eighteen centuries, it is, nevertheless, *Gospel truth*. Hence it is, that in such remarks as the following, which we find in a Sectarian paper, there is no reserve admitted, no caution given, but it goes forth as a general principle which every one is to receive and to act upon:—"The Bible, although divided into many different books, and written by different men, is nevertheless a unit. Its history illustrates what it teaches of the Divine providence. Its biographies exemplify the power of the truth it inculcates. Its prophecies all centre around the cross. The law is related to the gospel, as the foundation of a house to its superstructure. And all the facts and doctrines contained in the Old and New Testaments are mutually related to and dependent upon each other." There is no doubt that, *as an abstract principle*, this is all true. And so is this,—which we find in the same article,—"that no theory of our own, and no authority of any commentary, is equal to the authority of the Sacred Scriptures as interpreters of themselves." But then there is the conducting of such interpretation. The Church has conducted it one way, and to one end, and the right way and end according to the teaching of the Apostles and their immediate disciples, and *theirs* again the Fathers of the Church; while the Sects conduct it other and diverse ways, and to other and diverse ends,—and hence our unhappy divisions. Another remark in the very same article illustrates this most forcibly. It is this—"When Luther arose, *he planted himself on the Scriptures*, and reasoned out of them as the supreme authority in all matters of faith. Calvin and all the other reformers *did the same.*" Now, were Luther and Calvin *both* right? Impossible. Truth is *one;* but they make it *two*.

Schism among the Schismatics.—More splits appear to be going on among the Sects—more schism among the schismatics! The *Presbyterian* designates it a *quandary*, in allusion, more particularly, to a conflict—a "battle" it calls it —in which the "Congregationalists" are embroiled. "The battle," it observes, "between the Congregationalists and our New-school brethren, because of the late denominational movements of the latter, waxes warmer and warmer. The *Independent* of last week furnishes another editorial on the subject, of nearly six columns long, with which its readers may refresh themselves these dog-day times. The belligerents are in a real difficulty. The late organization of the New-school for Church Extension is understood by the Congregationalists as tantamount to having a New-school Board managed according to their own ideas, and for strictly denominational ends, but still nourished from the Home Missionary Society, by far the larger portion of whose supplies come from Congregationalists. This the latter naturally regard as unfair, and hint in no very gentle terms that they would prefer that the New-school should withdraw entirely from the Home Missionary Society. Our New-school friends, however, declare they have no intention of doing any such thing. As the Congregationalists do not relish the sort of affection that fraternizes them 'for a consideration,' they are sadly put to as to what measures to adopt in the premises." The fact is, the whole case of schism is a *quandary*. Upon the same principle that any sect claims the right to cut itself off from the Catholic Church, and set up its own private judgment in opposition to that of the Church, so may any section of the same do towards the whole body which constitutes, and is organized as a sect, or "denomination." And here we see it practically illustrated. So that each sect is being separately called upon to use the prayer—"Give us grace seriously to lament our unhappy divisions."

"We Stand Fast."—So says a Sectarian journal of the Calvinistic school, speaking of the present position of the "denomination," observing:—

> We seek only to secure the rights of our own people, and to spread abroad, jointly where we can, those doctrinal truths which New England once held in common with ourselves, with those principles of order and polity which are best adapted to preserve the truths above indicated. If there is to be any separation between those who have heretofore co-operated, it will be by others moving; *we stand fast;* it will be because names have more potency than things—because an *ism* is a mightier bond of union than common principles and common faith.

Now, this "stand fast" principle is one we heartily approve. But "stand fast" to what? To "common principles and common faith?" Which? The "common principles and common faith" of Christianity are those of the Catholic Church. The "doctrinal truths which New England once held in common with ourselves,"—that is, with the Calvinists of this day,—are "things," not of the Catholic and Apostolic Church, but of schism. It is undoubtedly a good thing to "stand fast," as it is to "hold fast," but let the anchor by which we hold be "sure and steadfast," which it can never be if mere New England "doctrinal truths" are to be held by. It must be something to which we must go back very much nearer to the time of Christ Himself.

Unsatisfying Labour.—"Of what profit hath a man," asked the Preacher, "of all the labour that he hath under the sun?" And we find the *Crayon*, a journal of distinguished merit, remarking in somewhat similar tone:—

> The characteristics of the labour of the world are, that it brings no inherent gratification, and has in view a recompense limited in its duration and enjoyment. It is felt by all to be a drudgery, and is gone through only for the remote fruit it bears, wealth, position, &c., &c. It is the proper sphere of selfishness and ambition, where men learn to estimate themselves unduly, and grow sordid and earthy. We are not at present prepared to enter into a religious crusade against it, nor are we disposed to deny its temporary use and necessity in the scale of progress—the Christian religion points out its dangers and its antidote—the true spiritual wisdom. We have only to speak of its relations to the present form of existence. You may believe as you will of Christianity or of the immortality which is revealed by it—disbelief in them will certainly make worldly cares none the less heavy, or a relief from them the less acceptable.
>
> We have then proposed an artistic remedy. We are to oppose to this unsatisfying character of labour, the influences of nature, an idea much further developed than the extract we present:—
>
> From every side of us, from green fields and sombre forests, and from hill summits all over the wide earth, she calls to us, to allure us from cares that bring premature age and deadness of feeling. Those who have been wise enough to listen to the call, have learned that the fable of Antæus' rising from each fall on the breast of mother earth with a vigour renewed, is a verity to those who, worsted or wearied in the conflict of material circumstances, cast themselves on Nature for refreshment and come back with new strength and courage. The power of the lulling voices which green earth has, is scarcely appreciated by any but those who have given themselves up entirely to them, and forgotten in their melody that there was aught else than music in life.

Now, although the *Crayon* does not undertake the discussion of spiritual topics, yet we think the unsatisfying character of general labour might have been more religiously, more truthfully, and therefore more artistically treated. It presents external influences to an internal craving, whereas the evil is in the poising of the mind itself, in its apprehensions, and in its mode of receiving sustenance, which in place of coming from sun and wind, green fields and air, though these contribute to its elasticity and enable it, at will, to renew its youth, are from spiritual sustenance and nourishment, from the exercise of its highest powers, as a centre of life and action. Labour rightly viewed, and not undertaken from selfishness of spirit, but in comprehension of its far relations in contributing to the good of man and realizing the designs of Providence, has a bearing on man's eternal well-being, and opens up continual sources of enjoyment. Jeremy Taylor has shown how every act may be a sacrifice to God, and the duties of life be made a perpetual offering. Who more than the gifted but distracted poet Shelley subjected himself to the influences of nature, and who more than he was

> Driven like a homeless cloud from steep to steep,
> That vanishes among the viewless gales?

Art should be more religious, and it would be more fruitful.

Decay of the Romanist Press.—We have another significant symptom of the decay that is going on in the Romanist press in this country, in the following announcement which is given in the last number of the Romanist journal at Chicago:—

> With the present issue the *Western Tablet* ceases to exist. After mature deliberation and much sacrifice of means, the publisher is under the necessity of discontinuing it. For the last eight or nine months its financial condition has been gradually on the decline, till neither the proprietor's health nor resources could justify him in issuing a paper so little appreciated by the Catholics of the Diocese. Had there been any brighter prospect ahead, it is possible that he might have felt encouraged to battle a little longer to save it from sinking and himself the mortification of being compelled to stop the enterprise he had set afloat; but the future prospects were dim indeed, unless he could have sunk more capital in it than he had any hope of commanding. Under the circumstances, and for the purpose of turning his attention to a business whereby he will be enabled to retrieve his means, and recruit his health, which has suffered much by the anxiety and labour consequent thereon, he has deemed it a duty to transfer his subscription books to the *Leader* establishment, at St. Louis.

The *Western Tablet* was one of the ablest and most respectable of the Romanist journals.

Meneelys' Bell Foundry, West Troy, N. Y.—We notice that the Messrs. Meneely have their furnace in full blast again, and we are pleased to know that they are daily receiving orders for their celebrated bells, from different parts of the Union.

Among those ordered within a week is one weighing 2,500 pounds for New Bedford, Mass., another of the same weight for Guilderland Centre, one of 2,000 pounds for Concord, N. H., one of 3,000 pounds for the city of Mobile, Ala. one of 1,600 pounds for Beloit, Wis., one of 1,200 pounds for Fort Des Moines, Iowa, &c. &c. They are also furnishing six bells for the Government, to be used on board light ships, in foggy weather, to warn mariners not to approach too near the coast.—*West Troy Advocate.*

Mirth and Cheerfulness.—Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Commencement of Hobart Free College, Geneva, N. Y.

The Annual Commencement of this College took place last week, under circumstances highly gratifying to its friends and the friends of the Church.

On Sunday, the 15th, the Farewell Sermon to the class about to be graduated was delivered by the venerable President, the Rev. Dr. Hale, in the presence of a large congregation, in Trinity Church.

On Monday, at Evening Prayers, in the College Chapel, the Bishop of the Diocese was present, and confirmed *four* of the students.

On Tuesday, the examinations, which had been going on for the week previous, were completed. On the afternoon, the Sigma Phi Society held its anniversary. An oration was delivered by A. O. Hall, Esq., of New York, and a poem by the Rev. G. S. Huntington, of Sackett's Harbour.

On Wednesday, at 3 o'clock, P. M., in the Hall of the Medical College, the award of the Horace White prizes was announced, and the successful Essays were read by their respective authors; after which the award of the Junior Greek prize, lately instituted by the Rev. Dr. Metcalf, was announced. The successful Essayists were Edward H. Jewett, of Boston, Mass., and James E. Wheeler, of Waterloo. Subject—"Æsthetics as a rule of action." The successful competitor for the Greek prize was Warren J. Durham, of Waterloo.

In the evening, an oration was delivered before the Hermean Society by the Rev. Dr. Fuller, of Andover, Mass. Subject—"St. Paul the true Hermes."

On Thursday, the Commencement exercises took place in Linden Hall. Notwithstanding the excessive heat, the audience was large and highly gratified to the last. There were eleven graduates. The Valedictory, by G. W. Dunbar, was exceedingly effective and happy. On the same day two of the graduates became candidates for Holy Orders, and it is understood that two or three others of the class intend to offer themselves for the Ministry of the Church. The day was closed with the usual social festivities. The class is the last that entered before the generous grant of Trinity Church, by which the College became free. Since that time the number of its students has doubled.

The permanency of the College is certain. Its course of study is complete, and the teaching thorough. The Trustees, however, find themselves limited in regard to funds, and unable to carry out such improvements and extension of means and appliances as its constantly increasing numbers demand. Thankful as they are for the past, a yet more enlarged and liberal endowment is greatly needed and confidently looked for by its friends. Hammond.

THE ALMS AT CHURCH.

To the Editor of the Churchman:

Sir:—After looking over your article in last week's *Churchman* upon the *undevotional* manner in which *collections* are made in our churches, it seems a fit moment to ask *how rubrically and canonically* this can be improved. The disposal of the alms and contributions at the Holy Communion appears to be provided for by the Canon, "for such pious and charitable uses as the minister shall think fit." His pleasure, heretofore, seems to have been to distribute them among the poorer communicants. Now, although he would be at liberty, and without forcing this Canon, to appropriate them to the several special purposes which the Diocesan Canons require, yet it is allowing, I think, these latter Canons to infringe upon a pleasant liberty which the former Canon allows him; and *they* do not offer so simple and pretty a purpose, being the exercise of the *purest* charity, which the former seems to intend.

I am disposed to think that the Diocesan Canons in this respect were not intended to interfere with the Offertory at the Communion, but were contemplated as *over* and *above* that which had been already appropriated. If so, then, unless the Minister force the use of "the Offertory sentences," "the Prayer for Christ's Church Militant," and "the humble presentation of the alms upon the Holy Table," from their designated place, he will be obliged to insert this collection, without any accompanying devotion or act of offering, in some other part of the Service; for instance, as is now the custom, after the sermon at Morning Prayer, when there is no Communion, or after the sermon at Evening Prayer.

I am under the impression that one or more of the Bishops, some years ago, in the House, recommended the use of "the Offertory sentences" and "the Prayer for Christ's Church Militant" for this occasion; but that much only will not justify us in its use.

What I have approved above has thus far been my practice. If you, or your correspondents, could furnish a better allowable practice, I should be happy to be informed. A. V. C.

[A reply to this will be found in our *Notes of the Week.*—Editor.]

CONSECRATION OF BURIAL PLACES.

To the Editor of the Churchman:

Sir:—In your article entitled "Thoughts on the Memorial," I think there might be recommended to the consideration of the Bishops who have it in charge, that a thing of the utmost importance is needed in our Services, viz., "A Form of Consecration of Burial Places." At present every Churchman who is not in visible communion with some particular Church that possesses holy ground for the remains of those who have departed this "life in the faith and fear of Christ," is forced to bury his dead in unhallowed ground, and oftentimes in close connection with heretics, suicides, and unbaptized persons. Would not this come within the jurisdiction of the Memorialists? Another thing which has often given me much pain, is the manner of receiving the Sacrament of the Lord's Supper—I mean such as remains after all have communicated. I have been in churches where the elements have not only been received standing around the Chancel, but absolutely handed about from layman to layman, and from woman to woman. It seems to me that the Holy Eucharist is the same after the communicants have once partaken of it, as it was before, viz., consecrated elements, and having and containing as it were two natures, those of bread and wine, and also the Spirit which has consecrated them, it for this reason should be received kneeling, from the hands of the Priest only. It is yet "the Body and Blood of Christ," as it was before, or the Church would not have ordered that all of it should be eaten and none carried away from the church. I know that one reason for this was instituted on account of the habits contracted by the Roman Churchmen, in view of the doctrine of Transubstantiation, so that they carried the bread to others not able to be present themselves; but there is sufficient reason in the command imposed by the Church to receive the said elements kneeling to prevent what I complain of. If you think proper, please make mention of this in your paper.

Respectfully, E. R. P.

Camden, N. J., Eve of St. James the Apostle, 1855.

Slave Case in Philadelphia.—On arrival of the Hon. John H. Wheeler, U. S. Ambassador to Nicaragua, at Philadelphia, accompanied by three negro slaves, consisting of a woman and two children, the former was approached by a coloured man who informed her that if she stepped ashore she would be free. To her expression of a wish to be free, it is affirmed that Mr. Wheeler gave his consent. The children were subsequently seized by negroes, taken ashore, and driven off. Passmore Williamson was the active man, and Judge Kane, of Philadelphia, granted on Thursday last a writ of *habeas corpus*, directed to Passmore Williamson, directing him to produce in open court the bodies of the three slaves alleged to have been stolen from Mr. Wheeler. As Mr. Williamson was absent at the time in Harrisburg, a writ for an *alias habeas corpus* was issued. Three of the negroes concerned in the assault have been committed. The case excites immense interest. The defendant in his return to the writ, says as follows:—

> Passmore Williamson, the defendant in the writ mentioned, for return thereto, respectfully submits, that the within named Jane, Daniel, and Isaiah, or by whatever names they may be called, nor either of them, are not now, nor was at the time of the issuing of said writ or the original writ, or at any other time, in the custody, power or possession of, nor confined nor restrained their liberty by him, the said Passmore Williamson, therefore he cannot bring the bodies of the said Jane, Daniel, and Isaiah, or either of them, before your Honour, as by the within writ he is commanded.

Judge Kane said the counsel for the relator asked to traverse the return, and the Court had decided that it would hear testimony; first, to ascertain whether there was sufficient to hold the defendant for contempt; and second, whether there was matter in the case for the judicial notice of the Court sitting as a committing magistrate.

After the taking of certain testimony, including that of Passmore Williamson, the case was decided to resolve itself into one requiring the defendant to purge himself of contempt and perjury. The defendant was held to bail in the sum of $5,000, to await the rendering of the decision of the Court.

Widows and Orphans.—The Society incorporated, in the Diocese of Ohio, for the relief of the widows and children of deceased clergymen, held on the 9th inst. its tenth annual meeting, the official report of which is now before us. The receipts for the preceding eight months had been $936, and a permanent investment had been made of $650 in Knox county bonds. The property of the Society amounts to more than $8,000. Personal contributions have been received from fourteen parishes. The fundamental laws of the Society, framed on the very best principles, have largely aided its prosperity.

Professor Agassiz's New Work.—We have already alluded to the design and intention of this work.—Highly important aid, it appears, has been proffered certain Boston publishers having engaged to advance expense of publication, and ten merchants of Boston to advance the $3,000 required for engraving of the plates of the first volume, on the condition that 450 subscribers be obtained. Professor Agassiz relinquishes, for himself, the opportunity of giving lectures, which, in addition to his professorship, have realized for him something like $3,000 yearly. The *Boston Advertiser* remarks, respecting this devotion of ten years of life, which must redound to the honour of this country: "In his eyes, money is nothing and less then nothing in comparison with science; and to procure the publication of this work in the best possible style would make him happier than the possession of a fortune without it."

God is not Mocked.—On the night of Sunday last, a man named Ewers, living at Gravesend, was engaged in a dispute with a woman with whom he cohabited, and being at high words expressed a wish that "God would strike him dumb" if he was not correct. At this moment his speech failed, and he has not since been enabled to speak a word. Beyond the loss of speech he is in no way affected, either by paralysis or epilepsy, so that there appears no physical cause for the impediment.—*English paper.*

Relics of the Revolution.—Many of our citizens, says the Boston *Journal*, as well as numerous strangers, doubtless remember the "Old Adams House," situated nearly opposite the depot in West Cambridge, which has long been noted as a relic of revolutionary times, and has been visited by thousands of persons for the purpose of viewing the bullet holes which were made by the British on the day of the ever memorable battle of Lexington. The old house is now undergoing demolition, and is daily visited by numbers of persons who are desirous of obtaining some part of it as a memento of the times that tried men's souls. Quite a number of bullets have been found embedded in the walls and timbers, many of which present flattened and ragged surfaces, made by penetrating the oak timbers. The owner of the estate, Mr. Josiah Russell, takes pains to secure every bullet found in the building, and disposes of them at the rate of one dollar each. Yesterday afternoon a small piece of clapboard, which had been perforated by a bullet, was sold for half a dollar.

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LITERATURE.

The Poetical Works of George Herbert, with a Memoir of the Author, and Notes. By the Rev. Robert Aris Willmott, Incumbent of Bear Wood. Boston: Little, Brown & Co.

What Anglo-American Churchman does not know something of the saintly George Herbert? Many of us know him well, and revere him deeply; and all of us ought to be conversant with him, and let his works, his poems especially, as more adapted for familiar and popular appreciation, be as household words in our homes. Truly is it said of these productions, "A remarkable charm of Herbert's poetry is seen in what may be named the proverbial philosophy of common sense. All the famous writers of that and the former century abounded in it, whether we take up the 'Apologies and Defences' of Jewell, the Essays of Bacon, or the Exhortations of Taylor. The quantity of plain, practical wisdom for every-day life, treasured up in the verses of Herbert, has scarcely been considered. The 'Church Porch' is a little hand-book of rules for the management of temper and conversation and business. Every child ought to get it by heart. It recalls the comparison by which Plato characterized Socrates. The outside of the vase is scrawled over with odd shapes and writing; but within are precious liquors, and healing medicines, and rare mixtures of far-gathered herbs and flowers."* And this is the very kind of poetry which Churchmen, even in this day, most need,—poetry with "the proverbial philosophy of common sense," and with "plain, practical wisdom for every-day life." Do they not need "a little hand-book of rules for the management of temper and conversation and business?" Not only "every child ought to get it by heart," but every man and woman also. And all men may appreciate Herbert's poetry, as an embodiment of beautiful imagery, finest sentiment, and purest thought. Still, there is a more delightful, though a remoter quality in it all, which requires a kindred heart to comprehend and estimate it. "Herbert is pre-eminently a poet of the Church; his similes are drawn from her ceremonial; his most solemn thoughts are born of her mysteries; his tenderest lessons are taught by her prayers. To a reader without a deep, catholic devotion, he is only the ingenious or the fantastic rhymer; to one who has that feeling, his verses are the strings of a musical instrument, making melody in themselves, and awaking sweet sounds in the hearts of those who hear it." It is Churchmen, then, who can best and most completely appreciate him; and by such he has ever been, and will ever be, prized. He lived and flourished in classic times. An age of progress doubtless it was; but not so much of material as of spiritual progress—using the term in its largest and most liberal sense. And yet an age in the progress of which there was a solidity which has brought down its works in all their strength and all their influence to this day and generation, and will carry them down, without doubt, to the latest times. It was an age, the dawn of which was gilded by the living rays of choice spirits such as Shakspeare, Raleigh, and Sidney; and the characteristic of his fancy, as it was of theirs, is fruitfulness. "The poetry, like the theology of that age," it is truly said in his Memoir, "put all learning into an abridgment. A course of lectures flowed into the rich essence of a single sermon. A month's seed bloomed in an ode. The 17th was the contradiction of the 19th century; the object being then to give the most thought in the smallest space, as now to sow the widest field with the frugallest corn. Herbert's 'Pilgrimage' is an example. Written, probably, before Bunyan was born,—certainly while he was an infant,—it contains all the Progress of the Pilgrim in outline. We are shown the gloomy Cave of Desperation, the Rock of Pride, the Mead of Fancy, the Copse of Care, the Wild Heath where the traveller is robbed of his gold, and the gladsome Hill that promises a fair prospect, but only yields a lack of brackish water on the top. Such a composition would scarcely escape the notice of that Spenser of the people, who afterwards gave breadth and animation and figures to the scene. The language of Herbert," it is added, "cannot be too highly praised. However distant the thought may be, the expression of it is, with very few exceptions, pure, racy, and idiomatic. He has evidently been a living and a constant hearer or reader of Shakspeare, whose plays appeared in his childhood, and were doubtless the delight of his eyes during the short summer-day of his courtly hopes, and the frequent subject of talk at Wilton."

One or two of the poems we have marked for extract will illustrate this.

THE ALTAR.

A broken altar, Lord, thy servant reares,
Made of a heart, and cemented with teares:
Whose parts are as thy hand did frame;
No workmans tool hath touch'd the same.
A heart alone
Is such a stone,
As nothing but
Thy pow'r doth cut.
Wherefore each part
Of my hard heart
Meets in this frame,
To praise thy name:
That, if I chance to hold my peace,
These stones to praise thee may not cease.
O let thy blessed sacrifice be mine,
And sanctifie this altar to be thine.

Thus "the very stones cry out." And what a vast amount of that confession, that penitential acknowledgment, by which our approach to the Holy Altar should ever be preceded, is there not contained in the following?

THE SINNER.

Lord, how I am all ague, when I seek
What I have treasur'd in my memorie!
Since, if my soul make even with the week,
Each seventh note by right is due to thee.
I finde there quarries of pil'd vanities,
But shreds of holinesse, that dare not venture
To shew their face, since crosse to thy decrees:
There the circumference earth is, heav'n the centre.
In so much dregs the quintessence is small:
The spirit and good extract of my heart
Comes to about the many hundredth part.
Yet, Lord, restore thine image, heare my call:
And though my hard heart scarce to thee can grone,
Remember that thou once didst write in stone.

Not inaptly may one of his pieces on Easter follow,—having humbled himself before God, having felt that the Old Adam has died, and the new man is raised up in him, through the power of sacramental grace, he can now ascend with his risen Head, "triumphing against the devil, the world, and the flesh."

EASTER.

Rise, heart; thy Lord is risen. Sing his praise
Without delayes,
Who takes thee by the hand, that thou likewise
With him mayst rise:
That, as his death calcined thee to dust,
His life may make thee gold, and much more just.

Awake, my lute, and struggle for thy part
With all thy art;
The crosse taught all wood to resound his name
Who bore the same.
His stretched sinews taught all strings what key
Is best to celebrate this most high day.

Consort both harp and lute, and twist a song
Pleasant and long:
Or since all musick is but three parts vied*
And multiplied;
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.

I got me flowers to straw thy way;
I got me boughs off many a tree:
But thou wast up by break of day,
And broughtst thy sweets along with thee.

The sunne arising in the east,
Though he give light, and th' east perfume;
If they should offer to contest
With thy arising, they presume.

Can there be any day but this,
Though many sunnes to shine endeavour?
We count three hundred, but we misse:
There is but one, and that one ever.

Ampler, if not better, are the salient points of such a case brought out in another poem, which attests George Herbert's thorough perception of that great Sacrament of the Church which is now again being raised to the same high and rightful estimate in our hearts and minds which it held in his day.

THE HOLY COMMUNION.

Not in rich furniture, or fine array,
Nor in a wedge of gold,
Thou, who from me wast sold,
To me dost now thyself convey;
For so thou should'st without me still have been,
Leaving within me sinne:

But by the way of nourishment and strength,
Thou creep'st into my breast;
Making thy way my rest,
And thy small quantities my length;
Which spread their forces into every part,
Meeting sinnes force and art.

Yet can these not get over to my soul,
Leaping the wall that parts
Our souls and fleshly hearts;
But as th' outworks, they may controll
My rebel-flesh, and carrying thy name,
Affright both sinne and shame.

Onely thy grace, which with these elements comes,
Knoweth the ready way,
And hath the privie key,
Op'ning the souls most subtile† rooms:
While those to spirits refin'd, at doore attend
Despatches from their friend.

Give me my captive soul, or take
My body also thither.
Another lift like this will make
Them both to be together.

Before that sinne turn'd flesh to stone,
And all our lump to leaven;
A fervent sigh might well have blown
Our innocent earth to heaven.

For sure, when Adam did not know
To sinne, or sinne to smother,
He might to heav'n from Paradise go,
As from one room t' another.

Thou hast restor'd us to this ease
By this thy heav'nly bloud,
Which I can go to when I please,
And leave th' earth to their food.

The following is quaint but pointed. Verily they are no ordinary "sermons in stones" which are preached to us even by those we tread upon in God's Holy Temple:—

THE CHURCH-FLOORE.

Mark you the floore? That square and speckled stone,
Which looks so firm and strong,
Is Patience:

And th' other black and grave, wherewith each one
Is checker'd all along,
Humilitie:

The gentle rising, which on either hand
Leads to the quire above,
Is Confidence:

But the sweet cement, which in one sure band
Ties the whole frame, is Love
And Charitie.

Hither sometimes Sinne steals, and stains
The marbles neat and curious veins:
But all is cleansed when the marble weeps.
Sometimes Death, puffing at the doore,
Blows all the dust about the floore;
But while he thinks to spoil the room, he sweeps.
Blest be the Architect, whose art
Could build so strong in a weak heart.

Nor yet without deep teaching are the windows—at least if they be (as, would they all were!) those

"——storied windows richly dight,"

such as he had in view in this little ode:—

THE WINDOWS.

Lord, how can man preach thy eternall word?
He is a brittle crazie glasse:
Yet in thy temple thou dost him afford
This glorious and transcendent place,
To be a window, through thy grace.

But when thou dost anneal‡ in glasse thy storie,
Making thy life to shine within
The holy preachers, then the light and glorie
More rev'rend grows, and more doth win;
Which else shows watrish, bleak, and thin.

Doctrine and life, colours and light, in one
When they combine and mingle, bring
A strong regard and aw; but speech alone
Doth vanish like a flaring thing,
And in the eare, not conscience, ring.

One more extract, and we have done. It is one that has all the depth and truth of meaning *now*, which it had *at first*; and for this good reason,—"Her Foundations are upon the Holy Hills!"

THE BRITISH CHURCH.

I joy, deare Mother, when I view
Thy perfect lineaments, and hue
Both sweet and bright:

Beautie in thee takes up her place,
And dates her letters from thy face,
When she doth write.

A fine aspect in fit aray,
Neither too mean, nor yet too gay,
Shows who is best:

Outlandish looks may not compare;
For all they either painted are,
Or else undrest.

She§ on the hills, which wantonly
Allureth all in hope to be
By her preferr'd,

Hath kiss'd so long her painted shrines,
That ev'n her face by kissing shines,
For her reward.

She‖ in the valley is so shie
Of dressing, that her hair doth lie
About her eares:

While she avoids her neighbours pride,
She wholly goes on th' other side,
And nothing wears.

But, dearest Mother, (what those misse,)
The mean thy praise and glorie is,
And long may be.

Blessed be God, whose love it was
To double-moat¶ thee with his grace,
And none but thee.

Such poems as these, then, it is evident, are meet for Catholic Churchmen to know and to study; and here, in the edition before us, they have them all in a neat pocket volume—one of a series of the British Poets—well got up—with a copious Memoir of the author's life, and a portrait, and in every respect in a desirable form for popular use. Let us hope that the Church will soon absorb the whole edition.

Essays on the Preaching Required by the Times. By Abel Stevens. New York: Carlton & Phillips.

This work undertakes to set forth the best means of effective preaching, illustrating these by examples, and contains many practical hints and suggestions to public speakers. The following quotation, styled "stupefying oratory," is to the point:

When a young man leaves the seclusion of a student's life to preach to his fellow-men, he is likely to speak to them as if they were scholars. He imagines them to be capable of appreciating the niceties of method and style, and of being affected by the same sort of sentiment, illustration, and cool remark, which affects those who have been accustomed to be guided by the dumb and lifeless pages of a book. He therefore talks to them calmly, is more anxious for correctness than impression, fears to make more noise or to have more motion than the very letters on his manuscript; addressing himself, as he thinks, to the intellectual part of man; but he forgets that the intellectual man is not very easy of access, and must be approached through the senses, and affections, and imagination. There was a class of rhetoricians and orators at Rome in the time of Cicero, who were famous for having made the same mistake. They would do everything by a fixed and almost mechanical rule—by calculation and measurement. Their sentences were measured, their gestures were measured, their tones were measured; and they framed canons of judgment and taste, by which it was pronounced an affront on the intellectual nature of man to assail him with epithets, and exclamations, and varied tones, and emphatic gesture. They censured the free and flowing manner of Cicero as "tumid and exuberant," *nec satis pressus, supra modum exultans et superfluens.* They cultivated a more guarded and concise style, which might indeed please the critic or the scholar, but was wholly unfitted to instruct or move a promiscuous audience; as was said of one of them, *oratio—doctis et attente audientibus erat illustris; a multitudine autem et a foro, cui nata eloquentia est, devorabatur.* The taste of the multitude prevailed, and Cicero was the admiration of the people, while those who pruned themselves by a more rigid and philosophical law,

"Coldly correct and critically dull,"

were frequently deserted by the audience in the midst of their harangues.

The most popular preachers of any period, it is correctly remarked, will be found to be such as, by the impetuosity of their feelings, or the power of their genius, have broken over most of their professional habits; though it does not follow from this that they have been always the most useful. This to those who write their sermons *in extenso*, and preach them *memoriter*:

There are many objections to this course. It consumes too much time. Few faithful pastors can find leisure from more important duties for the composition and memorizing of two sermons per week. It will be almost invariably found that these sermon writers are poor pastors, not only neglecting their pastoral duties, but rendered unsociable, reserved, if not morose, by their sedentary and laborious habits. Extemporaneous preachers ought to write much, not only to preserve their thoughts, but to counteract a tendency to versatility and verbosity—a tendency which will always beset them—but they had better write their sermons after than before delivery. They should be habitual writers, also, on subjects not peculiar to their profession. Some of the most eloquent speakers have been among the most vigorous writers; Cicero is an instance from the bar, and Hall from the pulpit; yet it was in spite of their oratorical habits and by the closest discipline. Again, sermons delivered *memoriter* lose their freshness and power. Few are the men who can vivify a stale and memorized discourse; and those who can, could, with suitable practice, be much more effective in extemporaneous delivery. There is no eloquence more commanding and sublime than that of the extemporaneous speaker, who, with a mastery of his subject, with the strenuous action of all his faculties, and the full play of his feelings, stands before his audience unshackled by preconceived details of thought and language.

As to those who write their sermons in full, but do not deliver them verbatim, it is remarked:

This would seem an unfavourable method, for if the speaker is somewhat embarrassed he will endeavour to call up his language to his assistance, and not being able to do it, will become the more perplexed; and if he should not be embarrassed, he will be able to speak without such verbal preparation. In the one case, it is an evil; in the other, superfluous.

Evidently the writer considers the extemporaneous mode the right one, and thus explains himself, adding some hints as to selection and arrangement:

By extemporaneous we need not say that we have not meant unpremeditated discourse, but unwritten. *The most thorough study is requisite for success to an extemporaneous speaker.* What is the best mode of preparation for him? This is the question. We pretend not to answer it fully, but will submit a few suggestions on the subject. A direct answer should include the *selection*, *arrangement*, and *elaboration* of subjects; a more comprehensive one would take in that prior mental discipline and training in elocution which we at present presuppose. In regard to the *selection* and *arrangement* of subjects, there are two modes—the textual and the topical. Both are common; but some clergymen use almost exclusively the former. In their ordinary reading of the Scriptures, they select a striking or apposite text, and form their divisions upon its different clauses. There is a kind of expository preaching, and there are some individual texts in respect to which this plan is good—sometimes admirable; but in most cases it is obviously not the best. A text includes frequently as many distinct topics as it does clauses, and all *unity* must be put at defiance by adjusting the divisions of the sermon to those of the passage. We would not stickle too much for a rigorous use of critical rules in addressing popular assemblies; still they are to be respected, for they are not adventitious; they are founded in the constitution of the human mind, and prescribe the best mode of addressing it—and the pulpit should always use the best.

The work abounds with examples of the writer's ideal.

The Life of the Rev. Robert Newton, D. D. By Thomas Jackson.

This is the biography of a very able and devoted man in his vocation, who exerted, in the course of a long and industrious life, an influence which cannot have failed to redound in some measure to the good of his fellow men. The picture here presented of himself and of his life, is marred in the presentation of the qualities that might otherwise excite admiration by those extremes of sentiment and conduct from which Methodism would seem inseparable. It appears that, like all men occupying a prominent position, he was not exempt from the slander even of those of his own denomination. In reference to some of these we have the following:

The "matters" referred to in this letter, which he expected to be "brought forward" during the Conference, and in reference to which he asks the prayers of Mrs. Newton that the grace of forbearance might be vouchsafed to him, were doubtless certain anonymous pamphlets which were then extensively circulated by post, containing slanderous attacks upon his character, and upon some of the most distinguished of his brethren. These vile missives contained the name of no printer; they bore the post-marks of various towns, that no clue might be obtained as to the authors; yet the pamphlets themselves contained internal evidence, strong and undeniable, that one or more faithless preachers were concerned in these deeds of sin and darkness. To control his temper under this base treatment, and to set a watch before the door of his lips, Dr. Newton felt to be a sacred duty; but considering the greatness of the provocation, he asked Divine aid, and he obtained it; so that, like his Lord, "when he was reviled, he reviled not again." At this Conference the Wesleyan Ministers generally made an explicit and solemn disavowal of all participation in this foul conspiracy; but the real authors of the mischief shrank from this ordeal; yet no decisive measures were at that time taken to bring them and their doings to light. Some said, "Judge nothing before the time;" but whether the forbearance which was then exercised towards these guilty men was the right course, may admit of a doubt. They regarded forbearance in the Conference as an indication of fear, and therefore grew more and more daring and vindictive. Mr. Fletcher's expostulation with Walter Shirley and his party, on the occasion of their attack upon Mr. Wesley, is strikingly applicable to Dr. Newton and his masked assailants:—"After amazing labours he flies still, with unwearied diligence, through the three kingdoms, calling sinners to repentance, and to the healing fountain of Jesus' blood. Though oppressed with the weight of nearly seventy years, he shames still, by his unabated zeal and immense labours, all the young Ministers in England, perhaps in Christendom. As he begins the day, the week, the year, so he concludes them, still intent upon extensive services for the glory of the Redeemer, and the good of souls. And shall we lightly lift up our pens, our tongues, our hands, against him? If we *will* quarrel, can we find nobody to fall out with, but the Minister upon whom God puts the greatest honour?" "O Jesus of Nazareth, Thou rejected of men, Thou who wast once called a deceiver of the people, suffer it not; lest the raging bear of persecution come suddenly out of the wood upon those sons of discord, and tear them in pieces!"

The following eulogium is pronounced on him by his biographer:

We claim not for him the lofty genius of Watson, nor the patient research and varied scholarship of Clarke; but in moral worth he was not inferior to either of those great and good men, and in effective eloquence—the eloquence which delights, impresses, and moves all classes of people—he surpassed them both. As a colleague he invariably treated his brethren in the ministry with kindness and respect. His principles of action were well understood; his transparent honesty commanded entire confidence; and everybody knew how he would act in any emergency. He would never betray a trust; he would never be faithless to a friend; he would never, for the sake of expediency, sacrifice righteousness and truth. He had no whims, no eccentricities, no singularities, no affectation. A true Wesleyan, he was the friend of all, and the enemy of none. From the pulpit he often addressed words of kindness and sympathy to his "brethren upon the free seats;" and it was most gratifying to see poor men and women surrounding him when he retired from the chapels where he had been preaching, requesting a shake of his hand, and telling him of some members of their families at distant places, who had been converted under his ministry.

Doubtless his was a life of fervent zeal which none may question; and, as his biographer remarks, his dying consolations and testimony were in beautiful accordance with his conduct and labours. We believe he was one of that portion of the Methodist ministry who entertained a sincere regard for what, in respect to them, may be styled the Mother Church—Wesley himself having come forth from her; and that he deeply regretted that the altered constitution and present state of Methodism precluded a nearer approach. For he always evinced a warm feeling towards the Church, though he might not see or feel very precisely his own or the society's schismatical position. Of course, we did not expect to find anything of this in the biography, which, being written in a sectarian spirit, and for sectarians, would, in some measure, perhaps, have defeated its own object by any such admissions.

Ellie: or, The Human Comedy. By John Esten Cooke. Richmond: A. Morris.

This is a highly ambitious work, though in reality a mere pantomime. We do not doubt the author's entire sincerity in the confession that "no character in this volume is intended to resemble any real personage, living or dead;" though as only externals are presented, these might be capped on thousands. Certain animating principles of life, the adoption of certain philosophic dogmas, are attributed to each, and the characters act accordingly. But the principles are attributed, and not developed beyond mere assertion, reminding one of the painter who, having drawn a dog, was compelled for its recognition to write under—"This is a dog!" The characters do not arise out of the philosophies, nor are they illustrative adjuncts. The highest title we can bestow on them is that of walking advertisements of what they are intended to enunciate. To use his own words: "In Doctor Fossyl he has tried to depict a character hardened by contact with material dogmas, and driven to scepticism by subjecting spiritual things to tests purely rational;—in Mr. Fantish a young man with a nature originally pure, yielding to vice from the pressure of powerful inducements;—in Miss Incledon, the woman too weak to resist the glittering tempations of the world, and entangling herself in a web dangerous and terrible;—and in Captain Tarnish, the adventurer, without courage as without conscience, a true type of that class of individuals who float on the waves of society, as scum does on the surface of a stream. These characters, it may be said, are not healthful or agreeable companions for the reader, and that is very true; but they exist. They would never have been drawn, had not their antidotes, so to speak, existed too. The writer trusts that Mr. Sansoucy will counteract Mr. Fantish and his friend, the Captain—Mr. Incledon, Doctor Fossyl—Miss Incledon be quite neutralized by Aurelia,—while Monsieur Guillemot may be permitted to stand *vis-a-vis* to Mr. Heartsease; and Lucia, the poor flower of another clime, to her friend Wide-Awake." As an illustration of the truth of what we have said, is the following:

The emotion of the journalist soon passed: it is true that he passed his handkerchief over his moist brows, but that might very well have been caused by the heat of the rooms.

"You have a terrible habit of analysis, doctor," he said, at length, "but you have also the fatal error in your calculation, which puts all this in quite another light."

"What error?"

"You regard life and happiness as the sworn foes of pain and death."

"Foes! are they not?"

"I don't know that I have put my idea in the right words," said Sansoucy, thoughtfully, "but it seems to me, doctor, that there is something more—some greater happiness than any earthly thing. If that be so, death is the portal to the good and pure, by which they enter into this larger happiness!"

For a moment the doctor looked at his companion with a sort of disdainful surprise: then his former sardonic smile returned.

"I thought you were a philosopher, and had rejected these superstitions!" he said.

"Superstitions?"

"Yes—belief in another state of being."

"Thank God I have done nothing of the sort. I am neither an atheist, a pantheist, nor an infidel."

"I am all three."

"I am sorry," said Sansoucy, coolly.

"Don't be sorry for me!" cried the physician, almost scornfully, "be sorry for yourself—for the dominion which this tradition still retains over your mind. It absolutely makes me angry to see men of your intelligence taking up with the miserable cant of the age, and rejecting those noble lights of reason, Paine, Voltaire, Rousseau, and Michelet."

"I detect everywhere in Paine the poorest materialism, and the narrowest range of thought," said Sansoucy, bracing himself for the struggle.

"Materialism!" said the physician, scornfully; "and what of Voltaire?—perhaps you—"

"Do not admire that brilliant and wicked genius? Well, no, doctor, I find in Voltaire, wit, political genius, the revolt of intellect against feudality, and a heart like a dry crucible. He was the type of the nation he has caricatured—half-tiger and half-monkey."

"And Rousseau—pray, what do you think of him?" said Doctor Fossyl, curling his lip.

"I think he was a bad citizen and a depraved man, who did not know his own obliquity of moral vision, and thought the whole world squinted. As to Mr. Michelet, who admires the 'advent of justice,' which had such pretty points in the Reign of Terror, and defies the philosophers of that corrupt age, I tell you frankly, doctor, that his book makes me sick. He has refuted his "French Revolution," so often in his "History of France," that if his present philosophy were not repulsive, it would be ludicrous."

The doctor smiled disdainfully, and said: "Well, now that you have got through your fine criticism, tell me what more you have against these powerful geniuses than your own *ipse dixit*—then we will weigh your respective intellects."

"I will submit to no such test. I reject it in advance."

"You reject it!"

"Always. I do not pretend to measure my intellect against your friends, Rousseau and the rest—though I could find in them the most lamentable discrepancies. I reject absolutely, wholly, unhesitatingly, the philosophy which submits these profoundly spiritual questions to the test of a cold, unvarying, mathematical analysis. I refuse to recognize the dry hard reason of the trained dialectician, as the proper scales to weigh these matters of life and death—of time and eternity.

'Sages prove that God is not,
But I still adore Him,'

sings the poet; and there I stop. I am content to say, 'I feel this.' There is my platform, doctor. The poor human reason faints before these problems, and the heart speaks as God intended it should."

The physician looked at Sansoucy as if he had uttered a fatuity which reason should disdain to combat for a moment.

"And so you believe there is divinity in the vital principle, do you?" he sneered.

"Yes."

"That with the severed head, the pierced heart, this principle departs, and goes to a larger universe?"

"Yes, doctor."

"Poor human nature! how pitiable!" said the physician, half to himself; "here is a man who has a clear and accurate mind, an apprehensiveness really remarkable, and his intellect is shackled still by the poorest superstition."

"What did you say, doctor?"

"I say, I wish to know if you label this package of ideas, *Faith* or *Reason*?"

"The former, I trust."

"*Faith*?"

"Yes."

"Faith in what?"

"In God, immortality,—the atonement of Jesus Christ."

"You! you have this last weakness! the atonement!"

"If it is a weakness, doctor, I wish to live and die in my deception."

"A pretty faith! Why don't you act up to it?"

"Because I am human, and consequently weak."

"Bah! and I suppose if I asserted that all men were gods—"

"I should say there was one exception—myself—a worm with a spark of divinity within me:—a light-worm, which has in itself what the whole earth has not, and must take from the sun-light!"

"A pretty reasoner! Why not unite yourself to the Church?"

"I hope I shall, some day."

"You would make a fine and consistent member!"

"That is a bitter taunt, doctor, but a very just one."

"I am not taunting you: you are no Christian."

"That is true, doctor. But as far as my historical faith goes, it is strong and complete."

Now where is the antidote to all this, and what is the amount of reasoning brought to bear against self-conceited dogmas? One of the characters goes on to say that there was "a man named Jesus Christ, &c. &c." We suspect this book as designed to throw a slur over all things sacred, dealing with them after a certain fashionable style. Only for this, perhaps, can it hope to find readers. It has not the ability even of representing antithesis of character. It is, in short, a mixture of poisonous materials with which such men as the author have no right to deal.

The *New York Quarterly*, (Reed,) for July, takes up, in analytic style, prominent topics of interest. "The Ottoman Empire and its Polity," one of the chosen themes which will prove welcome reading to all, undertakes to afford an insight into the institutions of that country as influenced by recent changes, compulsory rather than dictated by any real recognition of the individual rights of the many classes under Turkish sway. Turks write, talk, and reason well in the abstract, but there is a sad want of practicability about them, and one is not to be misled, by official compliance with mere formal requisitions on the part of other powers, to suppose that either the intolerancy of Islamism or the native barbarism is changed. The writer of this article, we cannot but think, far overrates their progress. The decadence of their power began when they ceased to conquer, and commerce has rendered them scarcely less isolate than formerly from the intelligence of Europe—it being carried on almost solely by Greeks. And as to the civil advantages stipulated for and granted to the Christians, this has received its full equivalent in their compulsory enlistment in the army, from which they were formerly exempt. We have here but the conventional mode of viewing them. A metaphysical subject is rendered by vivid illustrations highly interesting, in "Instinct versus Reason;" but to praise would compel further enumeration. We cannot commend, however, the article on "Journalism in Great Britain and America." It abounds in false statements as respects the press in England, presents merely imaginary inferences, and may be charged with positive perversions.

Blackwood's Magazine, for July, (republished by Messrs. Leonard Scott & Co., of New York,) opens with Part I. of an able and most seasonable article, entitled "The Imperial Policy of Russia," which at the present moment is of very deep interest and value, and will secure, we are persuaded, an extensive reading, even in this country. There is an article of quite another complexion which will be read by the Clergy especially, we dare say, with curiosity, though not, we fear, with consolation, entitled "Modern Light Literature—Theology," in which Mr. Maurice and his school are somewhat severely handled. There is also another Part of "Zaidee;" another "Letter to Eusebius;" a Poem, "Vernier;" two Parts more of "The Story of the Campaign;" and two political articles, entitled respectively, "Two Years of the Condemned Cabinet," and "Administrative Reform."

Putnam's Magazine, for August, is commendably prompt; a day before is always better than a day after the fair. Warm weather, delaying other enterprises, would seem to have impelled its writers to new vigour, though inclining them for relief to a more extreme variety. The present number will be welcome at all the watering places.

The Venite.

The following is one of the Poems of the Rev. Robert Montgomery's "Companion in Verse for the English Prayer Book." It breathes the spirit of thoughtful devotion, and may become the language of every heart that has realised the aid given by songs of thankgiving, in coming before the Lord, the King:—

Pilgrims in a world of gain,
While we suffer, still we reign;
Through a wilderness of woe,
Onward as our marches go,
Oft may heave the inward sigh,
Sadly droops the sunken eye,
Haunting grief and harrowing care
Circle round us everywhere,—
Yet in heaven we hear a King,
And beneath His banner sing,
Jubilate! Jubilate!

Lift we then our lyric song,
Full and fervent, loud and long;
Hallelujah! Lord on high,
For the gotten victory.—
Music is a gift divine
Dedicate to Thee and Thine;
Organ-trump and raptured lyre
Let Thy glories now inspire!
Till our diapason blend
Far as earth and man extend,—
Jubilate! Jubilate!

* * * * *

Children of the Cross are we,
Shout we, hence, our jubilee:
Time may frown, and flesh may fear,
Oft descend the heart-drawn tear;
Hopes depart, and homes decay;
Sickness, anguish, grief, and pain
Over hearths and households reign,
But the Church will ever sing
Lauds to her celestial King,—
Jubilate! Jubilate!

The following is a beautiful impromptu of feeling on the

BURIAL OF THE DEAD.

The bells are tolling with a plaintive chime
That melts and mingles with the air around,—
Mourning for her who died in vernal prime,
Queen of the village by her virtues crowned.

* * * * * *

Oh, gently lay her where the yew-trees wave
In tender darkness o'er some grassy tomb,
And sunbeams learn the language of the grave,
Tinging their brightness with a softened gloom.

Then shall the daisy rear its infant head,
And fairy wild-flowers drink the dew of Spring,
Or round the turf that meekly wraps the dead,
Autumnal winds their frequent descant sing.

Sydney Smith on Preaching.—Preaching has become a by-word for long and dull conversation of any kind; and whoever wishes to imply, in any piece of writing, the absence of everything agreeable and inviting, calls it a sermon. One reason for this is the bad choice of subjects for the pulpit. The Clergy are allowed about twenty-six hours every year for the instruction of their fellow-creatures; and I cannot help thinking this short time had better be employed on practical subjects, in explaining and enforcing that conduct which the spirit of Christianity requires, and which mere worldly happiness commonly coincides to recommend. These are the topics nearest the heart, which make us more fit for this and a better world, and do all the good that sermons ever will do. Critical explanations of difficult passages of Scripture, dissertations on the doctrinal and mysterious points of religion, learned investigations of the meaning and accomplishment of prophecies, do well for publication, but are ungenial to the habits and taste of a general audience. Of the highest importance they are to those who can defend the faith and study it profoundly; but God forbid it should be necessary to be a scholar, or a critic, in order to be a Christian. To the multitude, whether elegant or vulgar, the result only of erudition employed for the defence of Christianity can be of any consequence; with the erudition itself they cannot meddle, and must be

* Memoir.

* To "vie" was a term used in an old game of cards, called Gluck. Here it means the contrast in music, where each variation appears to contend with the other.
† The most fine, delicate, or retired feelings.
‡ Annealing is heating glass, that the colours may be fixed.
§ The Church of Rome. ‖ The Puritan.
¶ Like a castle with two moats, or streams of water, round it.

fatigued if they are doomed to hear it. In every congregation there are a certain number whom principle, old age, or sickness, has rendered truly devout; but in preaching, as in everything else, the greater number of instances constitute the rule, and the lesser the exception.—*Memoir of Rev. Sydney Smith.*

An Arab Emir.—The space of ground occupied by the tent of an Arab Emir is nearly a hundred yards in length. From the centre rises conspicuously the awning, which covers in the rooms more immediately set apart for himself and his family, surmounted by a glittering gilt ball, out of which rises a spear's head with pendant horse tails. The guest-room, which is at the farthest extremity of the tent, is laid down with Persian carpets of the richest manufacture; along three of its sides runs a divan, the seating and cushions of which are made of the softest wool, curiously wrought into a variety of patterns, and expressly made of a thickness and durability calculated to stand the wear and tear of continual removals. The rest of the tent is partitioned off into divisions for the reception of the various stores of corn, rice, barley, oil, butter, etc., in which consist the Emir's wealth and consideration. Around him, as far as his eye can reach, rove his flocks of sheep and camels, accompanied by groups of thorough-bred mares and horses, the latter occasionally bestridden by perfect infants, gambolling on the bare backs of those mild and tractable animals, which seem, as it were, to return the caresses of their innocent playmates, and to acknowledge a mutual charge, by the gentleness of their paces and the docility of their movements; but which, when a stronger hand reins them in, and urges their course, suddenly display the fiery and indomitable energies of their nature, "pawing in the valley and rejoicing in their strength." Then does this gentle Arab steed become beautiful in his greatness, and "the glory of his nostrils is terrible." As the shades of evening close in, the wanderers, in gradually lessening circles, approach the patriarchal tent, and every nightfall brings along with it those various incidents of pastoral life, that make even its very monotony a continual round of fresh-recurring and pleasurable emotions, which the Arab would not barter for the pomp and glitter and riches of an empire. The early dawn again renews the grateful scene. Amidst the bleating of his flocks, the neighing of his steeds, the lowing of his herds, and tinkling of his camel bells, the Arab Emir wakes from his slumbers, and spreading his carpet, sits in the door of his tent, surrounded by his children, his slaves, and the principal members of his tribe. The dew-covered plains sparkle before him like a spangled robe; the morning breezes impart a cooling and delicious fragrance to all around; a still and melodious harmony seems to reign over the boundless tracts which melt away into the distant horizon; and, child of Nature by his wants, sympathies, and tastes, he knows no joys but what she affords, and appreciates no gifts but what she imparts. Every hour taken from such exhilarating moments as these, except, perhaps, the more stirring periods of a distant foray, when he leads out his tribe in search of a disputed pasture, or in retaliation for wrongs incurred, is one of unmitigated disgust.—*Col. Churchill.*

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my31-6m

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SCHOOLS.

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Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

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Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

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References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

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"Prov. Bishop of the Diocese of New York.

"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.

a5-4m$ A. DALTON, Principal.

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my31-6m

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BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

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P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

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mr22-1y

PIANOS, PIANOS, PIANOS.—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,

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The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

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Total receipts	$220,119 45	
" disbursements	120,137 58	99,981 87
Assets 1st May, 1855		$2,950,059 43
Number of Policies issued	359	
" " now in force	8,195	
Covering a risk of		$22,599,683 34

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☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms,* at fair *cash rates,* and with or without participation in profits, at the option of the *insured.* The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "Accumulative or Deposit Policies," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.

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The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

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☞ Please notice the name and number.

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R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

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☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

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Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,

NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate.

my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.

Office and Salesroom, 387 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

William Small. H. O. Alden, Jr.
my24 6m

NEW LOCATION.—Fitzsimmons' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.

m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.

ap19-1y A. J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. ml-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

ml-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

LORD RAGLAN.

He sleeps in silence, from his task set free,
No cares distract, no envy harms him now.
And green the laurels, pure the wreaths should be,
Rich with the instinct of old chivalry,
That England gathers for her warrior's brow.
At Duty's call he came, and fought and died,
Straightforward virtue stamped each patriot deed;
And well he kept, in many a danger tried,
The stainless honour of a soldier's creed.
England hath heroes in her roll of fame,—
Stout hearts and valiant have been hers before;
But never yet a nobler, manlier name,
A purer heart than his, which beats no more
By the strong fortress on the Black Sea shore.

—London Guardian.

American Antiquities.

The existence of an American Antiquarian Society—that is, a Society whose object it is to collate all the information obtainable in respect to American antiquities, and to take measures for the collection and preservation of memorials—may be known to comparatively few. Nevertheless, such a Society exists in Boston, flourishing under the motto, *Nec poterit ferrum, nec edax abolere vetustas;* and we have now before us its published proceedings for the present year. There are many influences in this country well nigh fatal to antiquarian research. Mere patriotism does not involve it; and the comparative newness of the institutions of the United States—institutions that, with the liberty of action and security together provided, are rapidly advancing their people towards the first rank of nations—undoubtedly militate against that reverential or conservative spirit which is nursed by recollections of the past. Yet it is not to be doubted that there are facts and motives relating to this topic, and capable of being popularly presented, that might serve to kindle, and which even now are gradually exciting, a widely diffused antiquarian interest. So long as in the vast plains, valleys, and forests of this broad land, stretching from sea to sea, was beheld only the Indian's hunting ground, the race yet existing and skirting our western population, unchanged in all their habits and customs, though wasting away before the advancement of the white man, we can conceive how but moderate interest should attach to the furnishings of their tumuli, to their broken bows and dried canoes, furnishings exciting no more inquiry and affording no more instruction than those of the tumuli on the vast plains of Southern Russia, known to be erected by a branch of the Mogul race, after the manner of their ancestors. The Indians, like all nomadic tribes, in delivering up their heritage of land and water, have delivered up all they had to give. They can teach us nothing in their history. They will be remembered, and this is all:—

"For their memory liveth on our hills,
Their baptism on our shore,
And our everlasting rivers speak
Their dialect of yore."

Happily, a few earnest and gifted minds have pressed their researches to an antecedent period, and, availing themselves of the discoveries of travellers, have so collated and compared them as to throw new light on historical traditions. Whilst in the eastern portions of this continent memorials have been found of civilized visitors before the time of Columbus—a truth which Norwegian researches, under the auspices of the King of Denmark, have served to set, even in documentary form, beyond dispute—in the west, we have traces of cities of vast extent, which are now blasted and uninhabited regions, the remains bearing evidence of the action of fire. But American antiquities are not confined to the United States. They abound as we advance towards the narrow isthmus which separates the two great seas, and the monuments of Mexico and of Central America, more especially of Yucatan, give evidence of ages of national action, progression, and decadence, that are sealed. It is with reason that we hail every effort at exploration. Nothing more contributes to elevation of spirit and to the destruction of selfish prejudice than the presented fruits of antiquarian research. It is the seizing hold of new links which bind us insensibly to the past, and which are connected in some unacknowledged way to the land we hold. Boston fitly assumes a prominence in the espousal of the art of rummaging what Tennyson calls—

"That old world which is the new."

This Society, established but eight years ago, has now a library of more than twenty thousand volumes, with capacity to receive as many more; and as a token of the encouragement it has received, it is stated, that the National Congress, and various of the State Legislatures, have made liberal provision for supplying it with requisite official documents.

The preamble of this institution, which may well serve as a model for others, reads: "Whereas the collection and preservation of the antiquities of our country, and of curious and valuable productions of art and nature, have a tendency to enlarge the sphere of human knowledge, aid the progress of science, to perpetuate the history of moral and political events, and to improve and interest posterity; therefore be it enacted," &c. The general objects of this Institution could not be better stated; and so far as relates to the "collection and preservation of the antiquities of our country," and the provision of an eligible depository for them, this Society has well answered the objects of its creation. In the Report of the Council it is appositely remarked:

But it would be quite too narrow a view of those objects to limit them to the collection and preservation of antiquities, whether in the form of a library or a cabinet. All that may have been done in the cloisters of the middle ages. But those ancient repositories of science and the arts, though they have preserved much, have also lost much. Hume has somewhere said that the monks had many ancient books that are now lost. They had an ample apology for it. They had no means of multiplying, and thus preserving, their books, but by the slow and arduous labour of the copyist; and, when fire or the sword invaded their common sanctuaries of religion and of learning, a blank was left, which no future exertions could adequately supply. But for the modern institution, whatever may be its objects, no such apology exists for a loss of the fruit of its labours. The cunning hand of the printer and graver has come to the rescue from any such calamity, and has taught that the way to preserve knowledge is, not "to bury it in the graves of our forefathers," nor yet within the walls of the library or the museum, but to render it accessible to all, and to diffuse it, as far as it can be done, by the combined power of the pen and the press.

We think we have said sufficient to direct attention to the formation and incorporation of like societies in other districts, with like noble objects.

CHURCH OF ST. SOPHIA.—We then went to St. Sophia. This is the real sight of Constantinople,—the point round which so much of history, so much of regret, so much of anticipation, ever centre. Within that precinct Constantine, Theodosius, Justinian, worshipped, and Chrysostom preached, and, most affecting reminiscence of all, the last Constantine received the Christian Sacrament upon the night that preceded his own heroic death, the capture of the imperial city, and the conquest of the Crescent over the Cross. Apart even from all associated interest, I was profoundly struck with the general appearance and effect of the building itself,—the bold simplicity of plan,—the noble span of the wide, low cupola, measuring, in its diameter, 115 feet,—the gilded roofs,—the mines of marble which encrust the walls;—that porphyry was from the Temple of the Sun at Baalbec,—that verde-antique was from the Temple of Diana at Ephesus. How many different strains have they not echoed! The hymn to the Latoidæ! The chant to the Virgin! The Muezzin's call from the minaret! Yes; and how long shall that call continue? Are the lines marked along the pavement, and seats, and pulpits, always to retain their distorted position, because they must not front the original place of the Christian high-altar to the East, but must be turned in the exact direction of Mecca? Must we always dimly trace in the overlaying fretwork of gold the obliterated features of the Redeemer? This is all assuredly forbidden by copious and cogent, even if by conflicting causes,—by old Greek memories, by young Greek aspirations, by the ambition of states and sovereigns, by the sympathy of Christendom, by the sure word of prophecy. One reflection presents itself to retard, if not to damp, the impatience which it is impossible not to feel within these august and storied walls. If politicians find that the great objection to the dissolution of the Turkish empire is the difficulty of finding its substitute, does not something of the same difficulty present itself to the ardor of Christian zeal? Amidst all the imposture, the fanaticism, the sensuality of the Mahometan faith, still, as far as its ordinary outward forms of worship meet the eye, it wears a striking appearance of simplicity: you see in their mosques many worshippers engaged in solitary prayer; you see attentive circles sitting round the teacher or Imaun, who is engaged in reading or expounding the Koran; but there is an almost entire absence of what we have heard termed the histrionic methods of worship. Now, it is difficult to take one's stand under the massive cupola of St. Sophia, without, in fancy, seeing the great portals thrown open, and the long procession of priests advance, with mitre, and banner, and crucifix, and clouds of incense, and blaze of torches, and bursts of harmony, and lustral sprinklings, and low prostrations. It may not, however, be unattainable to the righteous providence of God, that when Christianity re-establishes her own domain here, it shall be with the blessed accompaniments of a purer ritual and more spiritual worship.—*Earl of Carlisle's Diary.*

Government an Oligarchy.

From the proposition that organizations are dangerous to free institutions, I pass to that which is its counterpart. *The individual exercise of the right of suffrage in the integrity of freedom is their only safety.* In a free government rights and responsibilities are reciprocal; equal rights involve equal responsibilities. The man who delegates his responsibilities has conveyed away his rights. VOTE is from *votum*. Its first sense is a *wish* or *will*. The wisher for a measure, or for a man, becomes *a voter*. His *vote* is his will. Who else can wish for him? To whom can he depute his will? In what other way can the wish of the nation be ascertained than by the wishes or votes of a majority? To whom but to its duly constituted representatives can it entrust the expression of its will? The attempt to forestal it through conventions, or to control it by associations, is virtually to surrender the government to a few ambitious demagogues, and, however little suspected, is the longest first step that a nation can take toward the surrender of its liberties. The besetting sin of man is selfishness, and it does not take a hundred years to pervert a government which was framed by the noblest hearts, and in the purest patriotism, into a machine to work the ambitious and self-seeking into place and power. It is the result of caucuses, and conventions, and societies, and unconstitutional organizations, of every kind, to frame and carry out the compact between office-seekers—the most aspiring to secure their elevation, by their pledges of distribution to the hungry crew who are their tools and slaves, till their turn comes to be masters. This is inseparable from the machinery of politics, and it works too well for the mercenary and the ambitious to be easily got rid of. The one remedy is in every man securing his own rights by the discharge of his own responsibilities; the exercise of the individual right of suffrage in the integrity of freedom. I shall be told that this is impossible; that candidates could never be selected in this way; that there could be no elections. My simple reply is, try it. If candidates are to represent a caucus, or a convention, or a society, or a party, it is all well as it is. But if they are to represent the people, the people must select them; the people must elect them. As it now is, they are selected by the office-seekers; and elected by those whom they assemble at the polls. At the present time George Washington could not be made President of the United States. We know that Henry Clay, and John C. Calhoun, and Daniel Webster, could not. To "the powers that be" the Christian citizen will pay allegiance and obedience. But the theory of our Constitution is, and the only theory of a true republic, that those who exercise the government shall be chosen by the people; and that the people, guided by intelligence and controlled by virtue, should choose in every case the best. "Is he honest, is he capable, is he faithful to the Constitution?" was Jefferson's enumeration of the qualities for office. The question now is, can he be elected? And, if he is, will he give me an office? It was a current maxim of the ancient patriotism, "Salus populi, suprema lex." *The first principle of the government is the welfare of the people.* We could state the present current of things much better by a text from Tacitus, "Romæ, omnia venalia." *At Rome, all things for sale.* Which being translated into American is, *to the victors belong the spoils.—Bishop of New Jersey's Address on the Influence of Political Organizations.*

Miss Nightingale and her Sisters.

A Wiltshire Vicar thus writes to the (London) *Guardian:*—

Miss Nightingale and the other ladies who have devoted themselves to the charitable work of tending the sick and wounded in the Crimea have often, and most deservedly, been mentioned by those who have written home. But I am inclined to think a few words—the very expressions used—taken from the conversations I have had on this interesting subject with one of my parishioners, who has recently returned from the seat of war, wounded and sick—may not be unwelcome. They seem to bring more vividly than the generalities with which the newspaper accounts are filled the real charity and devotion of these excellent women before our eyes. Spoken by one who, fresh from the reception of their tender care, hardly knows how to say enough in grateful (and, withal, sensible) admiration of their character and deeds, they seem to be more interesting, more real, as it were, than any other notices of the ladies with which I am acquainted, and so I think they may prove to your readers

These are the very words used:—"Those ladies were always, from morning till night, going up and down the wards attending to the men; sometimes washing their hands and face; sometimes bringing them beef tea or arrowroot, and such things; feeding them with their own hands, and bringing it every little while to those who were so weak that they wanted something very often. The men's rations were brought two or three times a day, and put down by the side of their couch, but often they were too weak to help themselves at all. I have frequently heard a man say—'That lady saved my life.' Miss Nightingale never waited upon me herself, but I saw her pass continually. Once I was very ill indeed, very nearly gone, and gasping for breath; there came two ladies, and stood, one on each side of my couch; the lady who generally attended upon me was an elderly lady; she fetched me some weak brandy and water, and when I could open my eyes, I saw her leaning over me, and looking so very pitiful. It was a great pity they were not let do more as they liked, and there should have been more of them. Every morning the surgeons gave them a list of the men they were to visit, and they might not go to any of the others, though some of them wanted it quite as badly. They used to look at those they were not to visit so earnestly, as if they longed to do them good. We often thought they must be tired, but when we asked them, they said no—they were not tired as long as they could do good to any one. No one can know the good they did; *oh! I wish I could find words to say what those ladies were!* Miss Nightingale always got flannels for the men, as soon as they wanted them; she took care that there should always be arrowroot and such things ready for the men who were brought in, that they might have something directly they came."

I have no doubt that numbers of my brother clergymen, in the course of their pastoral visits, have had brought before their notice details such as these, and many, perhaps, even more striking; but these, simple as they are, will, I hope, serve to remind your readers of that which we ought never to forget—the deep gratitude we owe, as a nation, not only to those noble-hearted ladies, but also to those who first suggested and then carried into effect this most Christian "work and labour of love."

A REMARKABLE MAN.—The Boston *Times* says:—"There is a gentleman residing in this city, who came here twenty-three years ago from England, and brought with him some three hundred guineas of his own hard earning, with which he commenced buisness as a grocer on a small scale. Little by little he increased his trade, and at the present time he is probably worth more than any other man in Massachusetts in the same line of business. During the period of twenty-three years, he never gave a note of hand or took one; he never sued a man and never was sued himself, nor ever called to the witness stand in any court, during the whole period. He never was naturalized, and of course never voted, although he has paid thousands of dollars for State and county taxes. He has been known to buy a cargo of West India goods amounting to $90,000, for which he paid cash on delivery. He never deals in or drinks intoxicating liquors; never gives a dollar for any charitable purpose where he thinks his name will appear in the newspapers; although he has distributed thousands to the distress of his fellow men."

The Ancient Church Tones.

It will, I presume, be admitted on all hands that there always has been in the Catholic Church a peculiar style of music, commonly called Gregorian, which every branch of the Church inherits as its right. It will also be admitted that this music was lawfully and synodically introduced into the Church of England, and used by her for many hundred years before the Reformation. At that period, it was of course competent to the Church of England to abrogate the music, which was her heritage, and to introduce another kind, based on entirely different principles. This, however, she did not do. On the contrary, the Directory, published at that time under the express sanction of the Reformers, especially of Cranmer, set forth the ancient Church tones and the other Gregorian music, adapted to the new Book of Common Prayer. Causton, Heath, Day, Morley, Clifford, Low, and Playford—the Directories of the Church one and all from 1544 to 1730—are profoundly ignorant of any music save the ancient and solemn choral song of the Church Catholic. The earliest "single chaunts" are but modifications of the Church tones; and, as their harmonies show, are of far later date in their harmonized form than is often assigned to them. And there can be no doubt that, at no period of her history has the Church of England abrogated the ancient use of Catholic Christendom.

In course of time—and that time the very darkest period of the Reformed Church of England—a new style of music sprung up. It was the production of those who had not been regularly trained in the school of the Church's own music, and had certainly received no authority from the Church of England to unite her venerable offices to novel music of their own devising, and to supplant her ancient and legitimate people's song. By degrees it was sanctioned by the "governing bodies" of Cathedrals, &c., and inserted in the "organ and choir books." But this sanction, so far from giving adequate authority to the new music, was itself irregular, if not illegal. These "governing bodies" surely had no right to make a new system of musical worship for this branch of the one Church, and to separate us, in *any* matter, from the other portions of the Body Mystical of Christ.

Nor can the prescription of the *last* 300 years—should we not rather say 120 years?—be deemed sufficient ground for suffering any music to usurp the place of the time-honoured solemn strains of those touching melodies which are endeared by the memory of saints and martyrs, and hallowed by the uninterrupted usage of the *first* fifteen centuries of the Church's existence.—*Letter of Mr. Juyle in reply to Mr. Jebb.*

The Persistence of Physical Laws.

Hypotheses, in the physical sciences, assist the mind in holding and retaining phenomena, and, when they are the prophetic suggestions of genius, furnish invaluable guides to investigation. It should be constantly remembered, however, that at best they are only suppositions which the next discovery may require to be laid aside. Facts more or less generalized constitute all that is permanent of these sciences. And these are permanent. The regulated succession of events in the natural world remains unchanged, whatever cause or causes we may suppose to determine it. The phenomena of combustion continue the same, whether Stahl or Lavoisier be allowed to account for them. Experiments on light, electricity, and magnetism disclose the same laws, whether we look to Newton or Leibnitz, to Du Fay or Franklin, to Descartes or Ampère, for their explanation. In the sciences, the ordinary rule in architecture is reversed. The facts support the substructure of hypotheses, and not the hypotheses the facts. The occurrence of physical events in an unvarying relation of antecedent and consequent is a truth independent of all theories, resting upon the sure basis of observation and induction. The machine-like regularity with which the procession of nature moves forward, the unbroken order of phenomena observed through all its realm, the exact conformity to rule at each step of its progress, is the great, the outstanding fact in aid of whose explanation all theories and all hypotheses have been invented. Law, universal, persistent, without variableness or shadow of turning, regulating and determining all changes, but remaining itself for ever the same,—law, all pervading and all-embracing,—inexorable and unalterable law, is the majestic and solemn idea unceasingly impressed upon the student of nature, whether in the laboratory he watch the play of affinities between invisible atoms, or in the fields of space trace the planetary bodies in their paths round the sun; whether he observe the ceaseless and ever-varying evolution of phenomena in the world around him, or recall from the graves of the buried past the marvellous events of which the earth has been the theatre. It is this omnipotent and omnipresent law, which, throwing its mighty chain around each one of the innumerable suns blazing in the far-off depths of ether, and at the same time including in its golden links the minutest particles of matter, binds the several parts of the universe into one stupendous whole,—it is this all-embracing law, that the physical sciences investigate; just in proportion as they disclose section after section of its vast ramifications, do they make real and permanent advances; and just in proportion as the hay and stubble of hypothesis are wrought into these sciences, will the builders suffer loss when the fire of true criticism shall try their works, or when the light of further discovery shall reveal them.—*North American Review.*

THE CAIN OF THE OTTOMANS.—The Tartar army, without soul and without chief after Timour, returned to Samarcand. This empire, born of victory, which had for centre but the life, and for tie but the hand of a great man, soon fell to pieces. The name alone of Timour remained as the greatest of the destroyers of empires who has ever marched an army on the face of the globe, without excepting either Alexander, or Genghis-Khan, or Cæsar, or Napoleon. But Timour, athwart the obscurity which covers his designs, and the dust which rises from his demolitions, does not appear to have traversed the earth, according to the portraiture of European historians, as a drunken and a sanguinary barbarian, seeking nothing but the aggrandizement of his name by the enslavement of his own country and the ruin of foreign kingdoms. All indicates, in studying more closely his character, his acts, his words, his institutions, that he pursued a religious and civilizing purpose for the Tartars and for the East, and that he had brought back from his conquests as much wisdom as glory at the end of his life. Mahomet was the revealer, Timour was the conqueror of deism. A scourge of idols, an armed apostle, he carried, indeed, death, but he carried at least a great idea, before him. The Koran had appeared to him, of all the sacred books of Asia, that which sapped the most of superstition, and which introduced the most of reason into the conception and the worship of the Creator. He made himself the soldier, but the independent and philosophic soldier, of the Koran. He recognised and admired in the primitive Christianity one of the pure sources of the Koran. Had age and death not arrested him on his route to China, and had he known the spiritualist doctrines of Confucius, it is probable that Timour would have fused himself, in a single purely philosophic religion for his empires, the three worships from which he borrowed their dogma, their morality, and their civilization. Alexander had no other motive than to dazzle posterity; Cæsar, than empire; Genghis-Khan, than space; Napoleon, than glory: Timour, like Charlemagne, had in addition religion: to be Charlemagne of the Tartars he wanted but time. But Providence accurses those deluges of human blood, for whatsoever cause they may be shed, and nothing germinates in this blood but those barren names that seem to aggrandize a single man, but which belittle our humanity.—*Lamartine.*

THE BEDOUIN OF THE DESERT.—The Bedouin Arab—perpetually exposed as he is to contests with other tribes—is brave and courageous from habit. He prefers peace to war, but the latter in certain forms seems almost a condition of his precarious existence. He is consequently never unarmed. His ordinary weapon is a bamboo lance, about thirteen feet in length, ornamented with two round tufts of black ostrich feathers near the point, which is tipped with iron, usually square and about eight inches long. In addition to the lance he frequently has a couple of javelins to hurl at his enemy when he is unable to reach him with the lance. He rarely carries the bow and arrow. A much curved sword is the common weapon, and the Arab also carries a small, round leather shield, slung at his back. An iron mace bristled with pointed spikes at the larger end is also an ordinary weapon of the Bedouin; but he is by no means insensible to the value of a short stick having a large round knob at the extremity, which is generally ornamented with rude carving. At close quarters this is a formidable weapon, and in addition the Arab is generally provided with a common sling for throwing stones when his enemy is at a certain distance. Sometimes the Bedouin carries a matchlock and two powder horns, one filled with fine powder for priming, and the other with ordinary powder for loading. He has also several leather pouches pendant from his shoulders, containing different implements for keeping the matchlock in repair, and carrying wadding, spare matches, tinder, flint and steel. In some parts of Arabia, the Arabs wear chain armour of steel with an iron helmet, or padded armour made of soft leather.

The tactics of war among the Arabs consist of manœuvres to surprise, and, if possible, disperse the enemy. With the exception of the Shammar tribe, however, all consider an attack by surprise as fair only when made during daylight. The excursions are predatory, being directed upon some weak point to carry off part or all of the flocks as booty, which is shared with those who are left to guard the camp. On the other hand, the friends of those who have suffered never fail to contribute towards the reparation of the loss. The warriors being mounted on horses or light camels, the movements are made with rapidity; and consequently the most vigilant circumspection is necessary on the part of the menaced tribe to avert the danger. In addition to the ordinary precautions, four scouts are sent out occasionally in different directions, who, applying their ears close to the ground, are able to distinguish the approach of a body of men at a considerable distance. In these forays, the capture of a mare is considered as a great achievement, and when these animals are surrendered in battle, the lives of the owners are spared agreeably to Arab custom; but prisoners of war are generally stripped of their clothes, put in irons, and otherwise harshly used, till an exorbitant price is paid for their ransom; this is also the fate of a whole tribe, when it falls into the power of one which is stronger.

DISCOVERY OF A NEW SPECIES OF COAL.—The editor of the Peoria *Press* has been shown a new species of coal taken from a vein lately opened in the valley of the Kickapoo Creek, about twelve miles from Peoria, on the line of the Peoria and Oquawka Railroad. It has the appearance of a very fine article of anthracite, though softer, is perfectly clean and free from dust, light, and easily broken, has a brilliancy which gives it a transparent appearance, and is apparently free from sulphur. The vein is supposed to cover over ninety acres, and as far as investigations have been made, it does not fall short of a thickness of five feet in any place yet opened. This quality of coal is supposed to form but a small portion of the great mass of coal which is embedded in the bluffs of Kickapoo Creek.

CLERICAL CHANGES.

The Rev. JOHN MORGAN has been transferred from Connecticut to the Diocese of New York. His address at present is 72 East Fourteenth street.

DIED.

At Brooklyn, on Friday, July 6, HARRIET CONSTABLE, the wife of Edgar J. Bartow, and daughter of the late Hezekiah Beers Pierrepont, aged 36 years, 11 months, and 20 days.

The funeral was attended from her late residence, No. 32 Pierrepont street, on the 9th inst., and after the services in the Church of the Holy Trinity, her remains were interred in Greenwood Cemetery.

On the 21st inst., at New Brunswick, N. J., GEORGE FOLLETT, Esq., aged 81 years, (formerly of England.) He had been in the United States near fifty-one years.

N. B.—Will other papers please copy?

NOTICES.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. jy26-tf

General Theological Seminary.

The next session of the General Theological Seminary of the Protestant Episcopal Church will commence on Monday, October 1st, on which day the Students and the Candidates for admission will assemble in the Chapel for Morning Prayer, at 9 o'clock A. M.

Every Candidate will be required to pass a satisfactory examination on (1) the Greek Grammar, and the Gospels and the Acts in the Original; (2) the Rules and Principles of English Composition, with a specimen of Composition; and (3) the Primary Elements of the Hebrew Tongue. Special stress is laid on the examination in Greek.

If a Candidate for admission is not a graduate of some College or University, or a Candidate for Holy Orders, with *full literary qualifications,* (in which case it is necessary that he present his diploma, or a certificate,) he must produce testimonials satisfactory to the Faculty of classical and scientific attainments.

Testimonials of religious and moral character, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the Ministry, will also be required of such applicants as have not been admitted Candidates for Orders.

A list of the Text Books used in the Seminary may be found on pp. 12 and 13 of the last catalogue, a copy of which will be sent to any one applying for it to the Dean.

Time and trouble will be saved by a careful attention on the part of applicants to the foregoing requisitions, and by their bringing *full documentary evidence* of their ecclesiastical and literary standing.

Applications for Rooms and Scholarships—a few of which are now vacant—should be made without delay to the Dean of the Faculty.

THEOLOGICAL SEMINARY, Chelsea Square, New York, July 16, 1855.
jy19-tf

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.
EDWIN R. COOK, Rector, 104 12th street.
my3-tf

ACKNOWLEDGMENTS.

Grace Free Church, Brooklyn, (late Williamsburgh.)

Read the following note from a true friend to our enterprise—the erection of a Church in which to gather the poor, and feed them with the bread of life:

"REV. ALVAH GUION:—Dear Sir—Please call at my office, and I will be very happy to see you, and give you fifty dollars towards the completion of Grace Church, Williamsburgh. Yours very truly,
"New York July 9th, 1855. "J. E. S."

Thanks to my noble-hearted brother, J. E. S., for his second $50 to aid an enterprise which will do incalculable good to present and future generations; also to G. for $10 through S. & S., with his good wishes.

Means to go forward with the work are greatly needed, and may be left with Messrs. Stanford & Swords.
ALVAH GUION, Missionary and Agent.

Chippeway Mission.

The undersigned gratefully acknowledges the receipt of the following offering, viz.: $25 for the support of an orphan child, from the hands of "N. A. N."
J. LLOYD BRECK, for the Chippeway Mission.
Chippeway Mission House, Minnesota Territory, July 10, 1855.

Nashotah Mission.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt, through T. N. Stanford, of $1 from Christ Church, Pittsford, Western New York; $5 from a member of St. John's Church, Hartford; $5 from a member of Grace Church, Baltimore; $4 from W. C., Honeoye Falls, Western New York; $5 Easter offering of three communicants of Trinity Church, Geneva, Western New York; $2 from Mrs. Hopestill Crittenden, Butternuts, N. Y.; $1 from St. Peter's Church, Morristown, N. J.; $25 from W. B. D, New York city; $100 from F., New York city; $79.16 from Christ Church, Springfield, Mass.; $5 from Grace Church, Cleveland, Ohio.
AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, July 16, 1855.

New York Bible and Common Prayer Book Society.

Rev. Charles F. Hoffman, to constitute himself a life member, $25; Christ Church, Covington, Kentucky, Rev. R. F. Clute, $5.75; Rev. D. B. Lyon, Missionary, Lyons, Mich., $5; Grace Church, Cherry Valley, Rev. G. H. Nicholls, $3. Total, $38.75.
THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by
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my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.
S. C. HERRING & CO., Green Block,
my17-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.

Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co's., No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.

Applications can be made by letter addressed to Miss HAINES, at her residence.

New York, July 26, 1855. jy26-10t

BOARDING AND DAY SCHOOL, No. 151 West 34th-street, will be reopened on Friday, September 21st. The Misses ROHR, Principals.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. jy26-tf

EVANS' CLOTHING WAREHOUSE, NO. 66 & 68 FULTON STREET, NEW YORK.—This extensive CLOTHING ESTABLISHMENT is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity, and will, ere long, become a "Household Word" The following are among the prominent features of this model house:

1st. Every article is bought and sold for CASH.

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For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:—

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Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45,	$15 to $20
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Pants.	
Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
Inferior grades, do. do.	2 to 5
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A GENTLEMAN, CANDIDATE FOR ORDERS, who has had great experience in teaching, is desirous of procuring a situation as Teacher in a private family or school in the Southern States. He is a graduate of an English University, and having resided for years in France, is able to teach the French language. The best references will be furnished. Address "OWEN," Columbia, South Carolina.
jy19 8t

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman,* Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.
je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.
je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

JUST PUBLISHED.—McNALLY'S SCHOOL GEOGRAPHY, being No. 3 of the "National Geographical Series," price $1.—A. S. BARNES & CO. are happy to announce the publication of this superior School Book, so long in course of preparation, and now offered to the educational public. Teachers wishing to examine the work shall have a copy sent by mail, postage paid, by a remittance of Fifty Cents to the publishers,
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"LIBRAIRE ETRANGERE," 763 BROADWAY.—GERMAN THEOLOGICAL WORKS.—The undersigned begs to inform the Episcopal Clergy and students of Theology, that he constantly keeps on hand a large assortment of German Theological Books, and imports to order by every steamer the standard works of GUERICKE, HAGENBACH, HASE, HENGSTENBERG, HITZIG, LISCO, LUCKE, MAURER, NEANDER, ROSENMULLER, SCHLEIERMACHER, THOLUCK, DE WETTE, WINER, and of the other great German Theologians. The undersigned also publishes a monthly "*Bulletin of Foreign Literature*" containing literary notices and a list of the latest publications in Germany and France. "*The Bulletin,*" as well as a list of the German theological periodicals, (imported to subscribers only,) can be had on application, *gratis,* to
F. W. CHRISTERN,
Foreign Bookseller and Importer, 763 Broadway.
jy19-2t$

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY PUDNEY & RUSSELL, 79 John street, New York.

THE END OF CONTROVERSY, CONTROVERTED, by Bishop HOPKINS, of Vermont. This is now universally acknowledged to be *the* answer to Milner's End of Controversy, the most popular proselyting book ever circulated by the Romanists. Bishop Hopkins's work is intensely interesting, contains a complete epitome of Church History, showing the causes and the necessity of the Reformation; and exposes the frauds and refutes the arrogant claims of Rome in so masterly a manner that his book cannot but become a STANDARD with all true Protestants.

THE PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.—The leading work in the controversy between Episcopacy and Presbyterianism. It is conclusive in argument; brilliant, glowing, and eloquent in style; and has never been answered.

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